THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. IV. MARCH, 1805. *No. III.*

ART. I.—*Walpole's Specimens of Scarce Translations. (Concluded from page 154.)*

OF the translation of one of Petrarch's sonnets into Latin alcaics, which is found amongst Mr. Walpole's English productions, it will be sufficient to observe in general, that it does credit to his taste and knowledge of the Latin language. At the same time the slovenly construction of the *third* lines must not pass unnoticed, particularly as the ode consists only of six stanzas; but as this subject has been discussed ably and at length in the Monthly Review on a former occasion, it will be needless to particularize. The second line also of the first stanza might have been altered for the better:

'Hos, *rive*, compos *fontibus* irrigas.'

'Rivus' flows from 'fons,' not 'fons' from 'rivus;' as Horace will bear witness, Car. xiii. lib. 3.

'O *fons* Bandusiæ, splendidior vitro,' &c.
'gelidos inficiet tibi
Rubro sanguine *rivos*
Lascivi soboles gregis.'

From the subsequent animadversions upon Mr. Walpole's 'Greek Exercises,' let it not be thought that it is our wish to throw a damp upon the exertions of opening genius; let us not be compared to those

'Envious sneaping frosts
'That bite the first-born infants of the spring;'

let it rather be remembered that no blossom, however fair, can hope to reach maturity, without surviving the inclemency of many an ungenial blast.

We must observe then, that the obstacles to writing with success in a language not our own, more particularly in a dead language, and most of all in Greek, are so numerous; so great the difficulty of preserving the niceties of language, dialect, and style, without gross errors which could not be committed by an original author; that we are by no means

solicitous to see modern Greek publications. Even supposing a substratum much better than ordinary, it may be safely asserted that the language will either be a mere cento, or it will be full of errors: if the latter, nothing can be said in favour of it; if the former, to those who know the origin of the allusions and expressions, it will appear a piece of patch-work; while those who are unacquainted with the sources of the imitations will sometimes bestow undeserved praise, sometimes be unable to comprehend the force and propriety of an expression really proper and poetical.

To exemplify this position, we shall select the first five stanzas of the translation from Luis de Leon, which upon the whole are among the best. Not having the original, it is impossible to judge of its merits as a translation; but we will avail ourselves of the best substitute we have, the corresponding part of Mr. Southey's English translation, which Mr. Walpole has subjoined at the end of the volume. It will naturally occur to every reader that the plan of this little poem is the same as that of the ode of Horace beginning 'Pastor quum traheret,' &c.

'Roderigo, from the world apart,
Retir'd where Tagus flows,
Clasp'd the fair Caba closely to his heart,
When lo! the Spirit of the Stream arose,
And pour'd the prophet song of Spain's impending woes.

'In evil hour, tyrannic king,
Thou dalliest here! he cried;
Even now I hear the shout of battle ring!
Vengeance even now stalks on with frantic stride,
And from his giant arm he scatters ruin wide.

'Ah me! what anguish, what dismay,
Rise tyrant from thy lust!
And cursed Caba be thy natal day,
Whose violated charms provoke the All-just
To tread the Gothic powers and Gothic crown in dust.

'Ah me! thou claspest in thine arms
Dread danger and disgrace:
What shrieks, what ills, what horrors, what alarms,
Proud king! thou foldest in thy hot embrace,
War, desolation, death, the ruin of thy race.'

Ἱμέρου βέλεσσι δαμεὶς ἔκειτο
Παὰ ῥοαῖς Τάγοιο, μέσαν τὶ Κάβαν
Ἤδονᾳ δεδμημένος ἀγκὰς εἶχεν
καλλιπάρηον

Τῶν Γοθῶν ὁ κοίρανος· ἐκ δ' ἀνέστη
Ἐκλιπὼν κευθμῶνα Ταγὸς ῥεεθρῶν,
Πημάτων τὲ μάντις ἐθεσπιῳδη-
σεν τάδε μύθῳ.

" Οὐ προσέπτα δεινὸς ἔρως, Τύραννε,
Αἰτίῳ σ' ὄρνιθι· πόσων σὺ γεύση
Ἀλγέων τᾶσδ' ὕνεκεν, ἃς πόθῳ Θερ-
μαίνετ' αἱ οὕτως

" Τοὶ κέαρ· χρησμὸς δ' ἐμὸς οὐ δεδορκὼς
Ἐστὶν ἐκ καλύμματος, ἀλλὰ δᾶλος
Ὀρθομαντείας πόνος· ὡς καχλάσδει
σοὺς περὶ πύργους

" Δαΐων κῦμ'· ὡς ζυγὸν ἀμφιβάλλειν
Δούλιον στευνται· τόδε σοι κραταιά
Μοῖρ' ἐπέκλωσεν· τάδε τἀπιχειρ' ἔ-
ρωτος ἀναγνου." P. 129.

Let us compare the beginning of the fourth stanza with a passage in Æschylus:

χρησμὸς δ' ἐμὸς οὐ δεδορκὼς
ἐστὶν ἐκ καλύμματος. v. 13.

Καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
ἔσται δεδορκώς. Æsch. Agam. v. 1187.

ἀλλὰ δᾶλος,
ὀρθομαντείας πόνος. v. 14.

Ὑπ' ἄν με δεινὸς ὀρθομαντείας πόνος
στροβεῖ. Agam. v. 1224.

Here it may not be amiss to observe that δᾶλος is one of those Doric words where η is *not* changed into α. Though the Dorics spoke broad (as the Irishmen in our times swear by *Jasus*), yet the rule in question is so far from being universally true, that in some cases they changed α into η, as in the third person singular of the present and imperfect tenses of verbs in αω· κοιμᾷ, ἐκοίμα· Dor. κοιμᾱ, ἐκοίμη.

ὡς καχλάσδει
σοὺς περὶ πύργους
δαΐων κῦμ'. v. 15.

Κῦμα γὰρ περὶ πτόλιν
δοχμόλοφων ἀνδρῶν κακλάζει. Æsch. Επι ἑ. Θ. v. 116.

ὡς ζυγὸν ἀμφιβάλλειν
δούλιον στευνται. v. 17.

Στεῦνται δ' ἱεροῦ Τμώλου πελάται
ζυγὸν ἀμφιβαλεῖν δούλιον Ελλάδι. Æsch. Pers. v. 49.

We now proceed to observe, that in adapting sentences from an ancient author to our own purposes, we sometimes change his construction and phraseology; as in the 14th stanza:

γενύων χαλινοὶ
ὡς κινύρονται φόνον ἱππίων.

But in the play of Æschylus from which this passage is transcribed, the genitive γενύων is governed of the participle διάδετοι, 'passing through:' some MSS. have διὰ δύ τοι γενέων, but in either case it is equally governed of the preposition δια.

Διάδετοι δὲ γενύων ἱππείων
κινύρονται φόνον χαλινοί. Επτ ἑ. Θ. v. 124.

Again, in the last stanza:

καὶ τότ' ἄθλων τέρμα προκείμενον σῶν
μυρίων ἔσται.

This expression is borrowed from the 'Prometheus,' v. 257.

Οὐδ' ἐστὶν ἄθλων τέρμα σῶν προκείμενον·

But Mr. Walpole changes ἐστιν into ἔσται: 'an end *is* decreed' is proper; 'an end *shall be* decreed' is improper: it is a double future,—future in tense, future in expression: ἐστὶ μυρίων would have made as good metre, and better sense.

The epitaph on Mr. Tweddell, who died at Athens, and is buried in the temple of Theseus, is neat and praiseworthy. No particular fault is to be found with the language; the idea is not new, but borrowed from a copy of hendecasyllables written on the same subject by Mr. Abraham Moore soon after Mr. Tweddell's death, which we subjoin;

Εὖδεις ἐν φθιμένοισι· μάτην Σοφίης ἀρ' ἐδρέψας
Ἄνθεα, καὶ σὲ νέον Μοῦσ' ἐφιλήσε μάτην.
Ἀλλὰ μόνον τὸ γε σῶμά τὸ γήϊνον ἀμφικαλύπτει
Τύμβος ὁδε· ψυχὴν οὐρανὸς αἰπὺς ἔχει.

Ἡμιν δ' οἱ σὶ φίλοι φίλον ὡς, κατὰ δάκρυ χέοντες
Μνᾶμα φιλοφροσύνας χλωρὸν, ὀδυρόμεθα,
Ἠΰ γ' ὅμως καὶ τερπνὸν ἔχειν τοῦτ' ἐστὶν, Ἀθηνων
Ὡς σὺ Βρέτανος ἐων κείσεαι ἐν σποδιῇ. P. 144.

'Ulla si probitas, vel ingenî vis,
Si frons ingenua aut rubens juventus
Morbum flecteret, improbosque manes,
Non me carmina mœsta postularet
Qui nunc ante diem domos ad atras
It TWEDDELLIUS omnibus videndas.
'Illi Phœbus adhuc, lyræ scienti,
Intonsas hederâ comas revinxit,
Et risum dedit, et sales honestis
Junctos moribus: ut simul facetum,
Suavemque et lepidum ac merum pudorem
Laudarent alii, pares amarent.
'Nec post, cum inciperet severiores
Curas volvere, patriæque sortem
Sævo in gurgite nantis, ille vatum
Sacris parciùs immolavit aris:
Minervæque recentis ac vetustæ
Cultor sedulus, elegantioris
Musæ latiùs arva pervolabat,
Libans omnia mella Gratiarum.
'Et jam cum propius thymis HYMETTI
Labra admoveret appetens, in ipso
Haustu pallida contrahuntur ora,
Nec dulci spolio datur potiri.
'Frustrà fama tuo sonat sepulchro;
Heu! frustrà, juvenis, mea ac tuorum
Manat lachryma! Tu nequis redire,
Nec spes ulla dolorve tangit ultrà.
Felix si tibi forsan inter umbras
Persentiscere fas sit, ossa tecum
Illo cespite quanta conquiescant,
Tuæ te quoque quod tegant ATHENÆ!'

The prize ode which follows has the least merit of any of Mr. Walpole's Greek productions. It is evident that when the author composed it he had not acquired that extensive knowledge of the Greek language which he now possesses. This is natural enough, as it was written between three and four years ago. We shall not dwell long upon it. The sixth line catches our eye:

εὐδίαν ὤπασσε·—τίς οὖν ἀναίνει. v. 6.

We fear that the second syllable of the word εὐδία never yet was short. In fact it is compounded of ευ and (not the

genitive case of Ζεὺς, but) the adjective δῖος; of which adjective it would be needless to observe, that the first syllable is always long. Apollonius Rhodius has this line:

Εὖδιοι ἐκλύζοντο τινασσομένης ἁλὸς ἄκραι· Argon. lib i. v. 521.

but we have little doubt that the augment ought there to be omitted, Ionicè, and the line read,

Εὖδιοι κλυζοντο, &c.

However, on this mistake, if it be a mistake, we shall lay no great stress, but fear that there is an error in the same line which will not be got over so easily; we allude to the use of the verb ἀναίνω actively. There is great confusion in *some verbs* between the active and middle voices; but we believe there is none in ἀναίνω. Perhaps Mr. Walpole might have substituted ἀναίνετ', with the elision.

ὡς ὅραμ' ὁράματος· v. 67.

ὅραμα is not a very poetical word.

But let criticism leave this earliest of Mr. Walpole's juvenile effusions, and proceed to where it will find what is more worthy of its pursuit:—to the translation of the prologue to Moliere's 'Amphitryon;' an exercise which has gained the translator great reputation.

τοῖς ῥήμασιν τοί μειζοσιν χρῆσθαι θεοὺς
εἰκὸς. v. 12.

Καλλως εἰκὸς τοὺς ἡμιθέους τοῖς ῥήμασι μείζοσι χρῆσθαι.
Brunck. Aristoph. Ran. v. 1060.

ὡς διαῤῥαγηναι πᾶς
μέσος ποιητὴς ἄφελ'. v. 18.

ως πρὶν διδάξαι γ', ὤφελες μέσος διαῤῥαγῆναι. Ranæ, v. 955.

Εἶτ' οὐχ ὕβρις, &c. v. 21.

The three lines, the first of which begins with the above words, Mr. Walpole has transcribed from the 'Ranæ,' vv. 21, 23, interposing the 415th line of the 'Plutus.'

ἀλλὰ μὴ κότον τρέφων
Ἑρμῆ, πρὸς ὀργὴν σπλάγχνα θερμήνης. v. 28.

Καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνῃς κότῳ. Ranæ, v. 844.

Ἐστὶν δὲ δὴ τί, &c. v. 33.

This line is copied from the 'Plutus', v. 264. with the exception of φῄς σύ being substituted for φησίν.

Σὺ γὰρ οἶσθ' ἅρ', &c. v. 36.

borrowed from the Nubes, v. 1081. The last line is taken from the 'Concionatrices,' vv. 956-7.

Having thus pointed out the principal sources to which Mr. Walpole is indebted for his best expressions, we shall carry our readers back to the beginning.

Περὶ τοῦ Διὸς σοι τίνας ἔχω λόγους φράσαι. v. 2.

περὶ is possibly an error of the press for παρά. In Moliere it is 'De la part de Jupiter.' Although certain sages may be justified in the occasional practice of ancient authors, yet the ἅπαξ λεγόμενα of these worthies should be sparingly admitted by their modern imitators:—for instance; it is observable that the position of τινας in that part of the verse, makes the sense different from what the author intended, and turns what should be an affirmation into a question: this pronoun should have been in such a position as to be enclitic and non-emphatic.

Ἑρμῆ· τί δὴ Ζεύς. v. 4.

It should have been δὲ, not δή. But this also may be an error of the press.

Ὁρῶ σ' ἐπὶ τῆς δ' οὑτω νεφέλης καθεδούμενον. v. 5.

The use of the future for the present was before noticed in the translation from the Spanish. The same fault is here observable in the participle καθεδούμενον. It ought to have been καθίζοντα or καθήμενον. Indeed, why not the latter? The circumstance of κάθημαι occurring in three lines afterwards would scarcely have been an objection. On the former part of the same line it may be proper to remark, that the usual and approved method is to interpose the article ὁ between the pronoun οὗτος or ὅδε and the substantive; though we are well aware how many exceptions to this rule may be produced (if we may be allowed the apparent contradiction) by a *superficial* observer: *e. g.* the well-known Greek proverb Πηλὸς ὅτος quoted by the grammarians, ἀντὶ τοῦ, Ἀναίσθητος εἰς ὑπερβολήν: but it will be plain that this is no exception to our general rule, because the construction is not ὁ πηλὸς οὗτος, *hocce lutum*, but οὗτος ὁ ἄνθρωπος ἐστὶ πηλός. Mr. Walpole might have avoided this mistake, if it be a mistake, by writing—

Ὁρῶ σ' ἐπὶ τῆσδε τῆς νεφέλης, &c.

What may have led modern writers into this error is, that the tragic poets did indifferently add or omit the article in this kind of phrase, as suited their metre and convenience.

Γόνατ', in the sixth line, should have been γόναθ'; and εὐτυχέσταθ' for εὐτυχέστατ', v. 15.

ἆρ' ἐκ σιδηροῦ γ' εἰσὶν οἱ Θεοὶ, v. 10.

In the original, 'Les Dieux sont ils de fer?' We cannot perceive the use of the particle γε, except 'rimas obducere hiantes.'

Instead of τἄλλα, v. 13. the sense requires some epithet that should form the contrast to μείζονα and σεμνότερα. τἄλλα of itself would refer perhaps to a substantive, not an adjective, preceding: for instance,

Αὗται γάρ τοι μόναι εἰσὶ θεαὶ, τἄλλα δὲ πάντ' ἐστὶ φλύαρος'
Aristoph. Nub. v. 365.

or the sententious Cæsar's morality,

Εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος πέρι
Κάλλιστον ἀδικεῖν, τἄλλα δ' εὐσεβεῖν χρεών,

which Cicero has thus rendered:

Nam si violandum est jus, regnandi gratiâ
Violandum est, *aliis rebus* pietatem cole.

What is the meaning of ἀπολιπης, v. 13.? The Latins say 'relinque' or 'relinquas' indiscriminately; but not so the Greeks. Perhaps our translator was deceived by μὴ ἀπολίπης.—But it is difficult to find the imperative of the aorist after μὴ. The Greeks say μὴ ποίει, and μὴ ποιήσης; not μὴ ποιῇς, nor often μὴ ποίησον. They also say τοῦτο ποίει and τοῦτο ποίησον, but not ποιήσῃς.

Ταὐτὸν (v. 18) should rather have been τοῦτο. But this hiatus could only be avoided by the insertion of a γε: and this particle has already had hard duty in conducing to the metre of the sentence, if not to its meaning.

ὡς διαρραγῆναι πᾶς. v. 18.

No reader can fail to notice this metrical error. We have been favoured with a note, not indeed immediately, from the author, in which he proposes to read

ὡς ποιητὴς ὤφελε
Διαρραγῆναι πᾶς μέσος' ἄλλοις γὰρ Θεοῖς, &c.

To this alteration there is no objection, except that it causes a disagreeable claudication in the line, and μέσος is by this means

put out of the way of all emphasis, and hurried over almost without being heard: it is, as Bentley would say, in *thesi*, when it ought to be in *arsi*. The passage in Aristophanes which Mr. Walpole had in view, and which has been already quoted, will probably explain our ideas. Upon the whole, the simple and obvious alteration to διαῤῥαγῆν' ἅπας would have been preferable. The elision of the diphthong may be allowed to an imitator of Menander. Dawes is rather too hasty in his canon on this subject: he is right, as far as the old comedy is concerned; but soon after Aristophanes a greater laxity was introduced. Such instances as the following are very frequent in the later comic poets:

Ἔχω δὲ πολλὴν οὐσίαν καὶ πλούσιος
Καλοῦμ' ὑπὸ πάντων, μακάριος δ' ὑπ' οὐδενός.
Menander, apud Plutarch. T. II. p. 251. A.

Another passage which seems evidently to bear the stamp of Menander, we shall quote at large; for the benefit of such readers as like Greek, but have no fondness for grammatical or metrical niceties:

Οὗτος μακάριος ἐν ἀγορᾷ νομίζεται,
Ἐπὰν δ' ἀνοίξῃ τὴν θύραν, τρισάθλιος·
Γυνὴ κρατεῖ πάντων, ἐπιτάττει, μάχετ' ἀεί.
Ἀπὸ πλειόνων ὀδυνᾶτ', ἐγὼ δ' ἀπ' οὐδενός.
Plutarch, T. II. p. 100. E. 471. B.

But this liberty was carefully avoided by every older writer of tragedy or comedy

'Qui Musas coluit severiores;'

except such colliquescences as οἴμ' ὡς τέθνηκας, with which a line often begins.

Ἄλλοις γὰρ θεοῖς ought rather to be τοῖς γὰρ ἄλλοις θεοῖς; as in Aristophanes:

καὶ τῶν μὲν ἄλλων μοι θεῶν ἧττον μέλει. Plut. 1118.

There is another redundancy of γε in v. 20:

Χρηστόν τι γ' ἔδωκαν·

which, if it be legitimate, is at least very aukward. There is indeed rather more necessity for the avoidance of the *hiatus* in this verse, since the enclitic τι cannot be suffered before a vowel. Perhaps the author was misled by this verse of Aristophanes;

νὴ Δία,
Ἀπολαύσομαί τι γ', εἰ διαστραφήσομαι· Aves, v. 176.

for there indeed γε is necessary to the numbers, but not unnecessary to the sense; being very commonly interposed at the distance of one word or more, when an oath has preceded, as in 'Concion.' v. 735.:

Νὴ Δία, μέλαινά γ', οὐδ' ἂν εἰ τὸ φάρμακον, &c.

The necessity of the particle may also be inferred from a passage in the 'Equites,' very similar to the one just quoted from the 'Aves:'

Εὐδαιμονήσω γ', εἰ διαστραφήσομαι. v. 175.

Instead of χρηστόν τι γ' ἔδωκαν, perhaps Mr. Walpole might have written χρηστόν τι διδόασχ.

τῶν θεῶν τε πρεσβία, v. 23.

πρεσβέα is perhaps too dignified a word to be applied to Mercury, even by himself, whose highest titles seem to have been ἄγγελος and κήρυξ. He is sometimes degraded into διάκονος, *minister*, which with the ancients was a title of servility; or τρόχις, *running footman:* both which appellations are insultingly given him by Prometheus:

Αλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον. Æsch. Prom. v. 940.

We have still an objection to the *form* of the word πρεσβέα. The Attics indiscriminately used πρέσβεις and πρεσβευταὶ in the plural; but never, we believe, πρεσβεὺς in the singular. 'Qui summum imperatorem repræsentabat, *legatus* adpellationem accepit Πρεσβεώς. Olim usitata hoc sensu Πρέσβις et Πρεσβεὺς abierunt in desuetudinem; *legatus* dictus fuit Πρεσβευτὴς· *legati* Πρέσβεις dicebantur et Πρεσβευταὶ, plerumque tamen ab Atticis Πρέσβεις. Ad hanc formulam corrigenda mihi videntur a Græcis grammaticis, atque a recentioribus eruditis scripta.' Valckenaër, in Theocr. p. 319. Plato, the comic poet, wrote a play, the title of which was Πρέσβεις, which may perhaps be translated, '*The Negociators, a Farce.*'

Ἐφ' ὃν ἂν αὐτὸς ἐπικαθέζωμαι καμών. v. 25.

οὗ should by no means be left open.—But we have another objection to make to this line. We are in doubt concerning the propriety of the construction of ἐφ ὃν ἂν ἐπικαθέζωνται. The ἂν seems to be superfluous; and, if it be retained, the verb ought rather to be in the optative: but, to possess our less learned

readers with some idea of our meaning, we will translate the verse, as it now stands, into English:

'Upon whatsoever I may happen to sit when I am weary.'

If it be at all allowable to transcribe tragic passages, we can have no objection to κότον τρέφων (v. 28.), which is perfectly poetical and Sophoclean.

μεῖον κἀμοιμ' ἄν. v. 31.

μεῖον is not comic Greek. It should be ἧττον or ἔλαττον. μεῖον ἔχειν 'to be inferior,' and μειόνως ἔχειν, are indeed used by Sophocles and Euripides; but we cannot remember either in comedy.

ἠδὲ, 'and,' (v. 32,) is rarely used by comic writers: Dawes says, *never*; but it is once to be found in Eupolis, the only cotemporary example. Plutarch, Sympos. IV. 1. p. 662. D. Macrob. Saturn. VII. 5. We seem also to recollect a similar licence in a passage of Alexis, quoted by Athenæus; but at present it is not within call.

τὸ χρῆμα τοῦτ' ἐργάζεται (v. 34) seems to be too precise and indefinite; the sense would rather require τοιόνδε χρῆμ' ἐργάζεται.

Σὴν χλαῖναν ἑαυτὸν ἀμπέχειν. &c. v. 35.

We are not quite satisfied with the omission of the article. It is true that Aristophanes says, in his 'Ranæ' (v. 109), κατὰ σὴν μίμησιν; but the case is somewhat different: κατὰ σὴν μίμησιν signifies 'in imitation of you;' κατὰ τὴν σὴν μίμησιν would be 'in your imitation of any body else.'

ἑαυτὸν (in the same line) is an aukward word, and makes a jump in the metre; αὐτὸν would have been better, and might have been substituted without impropriety, whether with or without the aspirate.

Σὺ γὰρ οἶσθ' ἄρ, &c. v. 36.

γὰρ and ἄρ are badly joined: why not σὺ δ' οἶσθ' ἄρ', or σὺ γὰρ οἶσθας?

γῆν δ' ἱκάνει. v. 37.

ἱκάνω is a verb, we believe, carefully avoided by the comic poets: it is not unfrequent in Homer, and is twice adopted by that zealous imitator of Homer, Sophocles: but is very scarce even in the tragedians. It did exist in some editions of Euripides:

τῷ δ' ὀμφαλὸν γῆς θεοπιῳδὸν ἱκάνεις· Med. v. 673.

but in consequence of an explanation written over the true reading, ἑστάλης.

συγκαθεύδειν would have been a more smooth and elegant word for the purpose in v. 38. than συγκατακεῖσθαι.

Καὶ νῦν διακναίσας, &c. v. 39.

The second syllable of διακναίσας can hardly be made long. Dawes's canon should never be rashly violated. There would have been no objection to Καὶ νῦν γε διακναίσας.

It may deserve a remark, that the four principal comic poets in the four countries the most distinguished in the world, have satirized the amorous propensities of the thunderer in nearly the same strain of humour; viz. Aristophanes in Greece, Terence at Rome, Moliere in France, and our own immortal Shakspeare. We have not much time for such amenities; but perhaps it will be interesting to our readers to compare the different passages on this subject. It is singular enough that the Greek poet is the most modest of the four.

Χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αισχρὸν·
Μοιχὸς γὰρ ἦν τύχης ἁλοὺς, τάδ' ἀντερεῖς πρὸς αὐτὸν,
Ὡς οὐδὲν ἠδίκηκας· εἶτ' εἰς τὸν Δί' ἐπανενεγκεῖν,
Κἀκεῖνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν·
Καί τοι σὺ θνητὸς ὢν, θεοῦ πῶς μεῖζον ἂν δύναιο;

Aristoph. Nub. v. 1081.

'*Chærea loquitur.* Tabulam quandam pictam, ubi inerat pictura hæc; Jovem
Quo pacto Danae misisse aiunt quondam in gremium imbrem aureum.
Egomet quoque id spectare cœpi; & quia consimilem luserat
Jam olim ille ludum, impendio magis animus gaudebat mihi,
Deum sese in hominem convertisse, atque per alienas tegulas
Venisse clanculùm per impluvium, fucum factum mulieri.
At quem deum? qui templa cœli summa sonitu concutit:
Ego homuncio hoc non facerem?' Ter. Eun. Act. 3. Sc. 5. v. 36.

'*La Nuit.* Laissons cela, seigneur Mercure,
Et sachons ce dont il s'agit.
'*Mercure.* C'est Jupiter, comme je vous l'ai dit,
Qui de votre manteau veut la faveur obscure,
Pour certaine douce avanture
Qu'un nouvel amour lui fournit.
Les pratiques, je crois, ne vous sont pas nouvelles.
Bien souvent pour la terre il neglige les cieux:
Et vous n'ignorez pas que ce maître des Dieux
Aime à s'humaniser pour des beautés mortelles,
Et fait cent tours ingenieux
Pour mettre à bout les plus cruelles.
Des yeux d' Alcmene il a senti les coups;' &c.

Molière, Amphit. Prol.

'*Falstaff.* The Windsor bell hath struck twelve, the minute draws on; now the hot-blooded gods assist me! Remember, Jove, thou wast a bull for thy Europa; love set on thy horns. Oh powerful love! that in some respects makes a beast a man, in some other, a man a beast; you were also, Jupiter, a swan, for the love of Leda: Oh omnipotent love! how near the god drew to the complexion of a goose! A fault done first in the form of a beast. O Jove! a beastly fault: and then another fault in the semblance of a fowl; think on't, Jove, a foul fault. When gods have hot backs, what shall poor men do? Merry Wives of Windsor, Act 5. Sc. 3.

Before Mr. Walpole is dismissed, we shall take the liberty to observe, that the faults in his accentuation are more than with all our charity we can attribute to the printer. We know that some are of opinion, that the Greek accents might as well be entirely omitted: this is a point which we shall not discuss at present; but we believe every body will so far agree with us, that if accents be used at all, they ought to be placed according to rule. Upon the whole it may justly be said, and we owe it to Mr. Walpole to say, that his Greek productions shew extensive reading, correct taste, and great command of language; and, in conjunction with his English poems, prove him to be an elegant and accomplished scholar. Still at some future period, when the coolness of a reader shall have superseded the partiality of an author to his own works, he will perhaps thank us for our animadversions.

We now take our leave of him, not without gratitude for the pleasure we have received from his effusions: nor without repeating our former hope that he will soon and often give his labours to the world; and that when he does, they will be free from those faults which are to be imputed only to youth, and which in our former number were not spared.

A FEW observations on the fragment of Menander which Mr. Walpole has quoted in his appendix p. 155., may not be unacceptable to the classical reader. We are of opinion that these lines were written by Euripides, rather than Menander. They are quoted in Stobæus, where the references in the margin are constantly mistaken; and we know that Menander's name is often given to passages which are ascertained to belong to others. Bentley, speaking of this passage, says that it is 'aliquantùm supra soccum adsurgens.' It also bears internal evidence of coming from the pen of Euripides; as by the epithet σοφόν, a word which that poet introduces wherever and whenever he can.—The word λίχνον used in this fragment may suggest another argument. It properly signifies 'ravenous,' 'greedy,' from λείχω; and metaphorically 'curious,' in which sense Euripides employs it when Hippolytus hears of Phædra's suicide:

Ἡ γάρ ποθοῦσα πάντα καρδία κλύειν,
Κἀν τοῖς κακοῖσι λίχνος οὖς' ἀλσκεται·

Hesychius: Λίχνος, ὀψοφάγος, λαίμαργος, λιμβός, πολυπράγμων.

Pierson, on Mœris Atticista, boldly asserts that from Ὅστις δὲ μόχλοις to the end is tragedy, while he leaves Menander in quiet possession of the former part.

Our readers will, as they see cause, adhere to the old opinion, or embrace either of the others. We shall only add, that if our hypothesis has the good fortune to be adopted, the second and third verses will stand with the slightest alteration, being thus distinguished: Καὶ γυναῖκα δεῖ Ἐκπυνθάνεσθαι τἀρσένων, ἡμᾶς σέθεν· *Et feminam exquirere decet ea quæ ad mares pertinent*, me scilicet a te.' It must be a singular chance, that the transcriber should, by a mere *lapsus calami*, hit upon the tragic genitive σέθεν.

ART. II.—*Miscellaneous Plays, by Joanna Baillie.* 8vo. 9s. *Boards.* Longman. 1804.

THE volume before us, as we learn from the preface, was composed by way of digression from miss Baillie's main design of publishing 'a series of plays' in which each of the passions was to be the subject of a pair of dramas: and may be regarded as a specimen of what the public is to expect in the 'unconnected independent plays' in the composition of which the lady tells us she purposes occasionally to indulge herself, with the view of varying her employment, and exercising her powers; but which are not to be considered as furnishing any presumption that her original project is abandoned. 'So far from it, she hopes that the work will go on better for being occasionally broken in upon by pieces of a different kind.' Preface, page iv.

Of the scheme of the 'series of plays,' it is not necessary at present to undertake the examination: we cannot, however, persuade ourselves that we ought to congratulate the public on miss Baillie's resolution to continue it; nor can we forbear regretting, that she still entertains a conviction that plays upon that plan are capable of being made 'more interesting on the stage, than any other species of drama.' (Preface, p. iv. v.) A valuable moral may in general be extracted from every interesting series of events, calculated for dramatic exhibition: and if the poet can provide himself with a chain of incidents at once striking and probable, he must blame his own powers if he fails in the grand purpose of correcting the passions and enlightening the understanding. But to construct the fable

for the moral, and to make it subservient to the illustration of a single passion, appears to be an inversion of the natural order, which is more likely to embarrass the writer than to please the reader or the auditor; a contrivance which may be applicable to the invention of short and simple tales for the entertainment and instruction of children, but which must be not only useless but inconvenient in poems of any length and elevation. It seems very nearly allied to Bossu's pedantic receipt for the composition of an epic poem.

The writer of the plays contained in this volume most anxiously requests that the reader will pause some days at least between each of them, that they may not be exposed to the disadvantage she apprehends from perusals closely following each other, but may be permitted to make 'a full and undivided impression on the mind.' If we have omitted to comply with this request, it is because we did not, as we proceeded, find great reason to believe that her performances would be likely to suffer much injustice from the mode of perusal she so earnestly deprecates. We do not hesitate to confess that no one of these plays engaged us in 'exercise of the mind so close and vigorous, that we retired from it exhausted;'* nor, after having finished, one did we find ourselves so 'bewildered, spiritless, and weak,' as to be under the necessity of deferring the examination of the next.

Let us now hear what miss Baillie proposed to herself in the tragedy of Rayner, the first in this volume.

'In the first I have attempted, in the character of Rayner, to exhibit a young man of an easy, amiable temper, with delicacy of sentiment and a well principled mind, tempted, in the extremity of distress, to join with unworthy men in the proposed commission of a detestable deed; and afterwards, under one of the severest trials that human fortitude can be called upon to endure, bearing himself up, not with the proud and lofty firmness of a hero, but with the struggles of a man, who, conscious of the weakness of nature within him, feels diffident of himself to the last, and modestly aims at no more than what, being a soldier and the son of a brave father, he considers as respectable and becoming. One who aspires not to admiration but shrinks from contempt; and who being naturally brave in the field, and of a light buoyant disposition, bears up throughout with an animation and cheerfulness by no means inconsistent with a considerable degree of the dread of death, when called upon to encounter it with deliberation and certainty. To him I have opposed the character of a young man, in whom, though with some good affections, there is a foundation of natural depravity, greatly strengthened by the bad education he has received from an absurdly indulgent mother, brought by his crimes to an untimely end, and meeting it with a very different spirit.' P. ix.

* See Preface, page vii.

It will now be necessary to see how this purpose has been executed. The outline of the plot is nearly this. Rayner is a young man driven almost to despair by disappointment in his expectations of being heir to the vast possessions of his great-uncle; who, however, had bequeathed them all to Hubert, a treacherous parasite. Count Zaterloo, a profligate man of ruined fortune, is captain of a band of desperate adventurers, and desirous of enlisting Rayner in the same honourable service. The piece commences with a scene representing the count and his corps of independent gentlemen over their wine, in a state of loud and careless merriment, of which English highwaymen have perhaps but little notion, but to which the banditti of the continent seem to have an unquestionable right. Rayner, by previous appointment, is soon introduced among them; and is at last prevailed upon by Zaterloo to join in the murder of Hubert, who is expected to set out on a long journey the very next evening. Accordingly they all repair to a forest; the night is very dark, and a tempest is in waiting to prepare the audience for deeds of horror and bloodshed. Rayner by some accident loses his way, is parted from his confederates, and shelters himself from the storm in the cave of 'the old man of the wood,' a recluse and penitent murderer, who is placed there for no other purpose but that of awakening remorse in the breast of Rayner. The deed, however, is committed in the mean time. Rayner, on the report of the fire-arms, rushes out, and is taken; the rest escape, but Zaterloo not without a mortal wound. Rayner is tried, condemned, and confined in prison till his execution. In the prison we are introduced to a very eminent character, to whom we owe much entertainment, and who is not meanly instrumental to the production of the catastrophe. This is no less than an African prince, by name Ohio; but who, by a series of calamities, is reduced to the situation of a pot-boy to the prisoners! His royal highness, however, exhibits but few marks of his exalted birth; except a very quarrelsome disposition, and a most tenacious exaction of the respect due to his rank. He even quarrels with old general Hardibrand who comes to visit the prison, for his insolent familiarity in presuming to address him by the title of friend! This illustrious cupbearer is, however, somewhat infected by the nature of his profession, and does not disdain occasionally to disguise his princely nature by a free indulgence in the pleasures of tippling. He likewise so far forgets his native dignity as to regard a little larceny from the person, merely as an informal and summary transfer of property. But in the mystery of thieving he exhibits more boldness than skill: for he hopes to be able to take from Rayner the cloak in which he is wrapped up to snatch an hour's repose, previous to his execution! Ray-

ner, of course, is wakened by the effort; but wins for ever the gratitude of the royal felon, by generously offering him the cloak which he had intended to steal. Accordingly, on the morning of the execution, the sable Ganymede with inimitable address saws across the main prop of the scaffold; in consequence of which, Jack Ketch, who mounts first, falls down and breaks his head: this gives time for the arrival of a messenger from Zaterloo, with a paper containing a confession made by the count in the agonies of death, that he was guilty of the murder of Hubert. This (we presume, conformably to the German law) saves Rayner; who is restored to his friend old Hardibrand, and to the arms of Elizabeth, the lady of his heart.

Our readers will probably see in this fable nothing particularly happy: nor do we imagine their impressions will be at all improved by a reference to the play itself. To select all the passages which we think calculated to confirm this opinion, would greatly exceed our limits; nor do we wish to perform much at length that part of our task which condemns us to remark unskilfulness and absurdity of conduct, glaring improbability of incident, and dialogue in some parts despicably feeble, in others strangely and unnaturally abrupt. This play, like many of the German abortions which have been tolerated by modern taste, seems to unite all the heaviness of the most regular, with some of the extravagance of the most wild and incredible dramas. The character of Rayner excites but little interest, nor is Zaterloo very ably and prominently pourtrayed; we are not much struck by his guilt, or affected by his penitence.

Those who are weary of criticising by prescription, and are content to recollect that a play is intended to exhibit a picture of real life, will not be dissatisfied with miss Baillie for having proposed to diversify her scenes with passages of occasional levity and gaiety*. Unhappily, however, what she has intended she has not performed: to the language of merriment she is an utter stranger; and her lower characters exhibit all the meanness and vulgarity, without any of the shrewd and whimsical humour, of the multitude. In one passage, however, she seems to have felt the same remorse which suggested to Mr. Puff in 'the Critic,' that it would be an intolerable piece of aristocracy for the great people to have all the figures of rhetoric to themselves, and that the lower classes had as good a right to the privilege of speaking fine language as the higher. Accordingly we find one of the crowd expressing himself thus on seeing Elizabeth: 'Who comes this way, so fair, so gentle in her mien? thus tossed and tangled midst the pressing

* Preface, page xi.

crowd, like a stalk of wild flower in a bed of nettles?' Of the subordinate faults we have remarked more than may well be tolerated in a performance whose perfections are so scanty: we find such passages as these:

> 'Elizabeth!
> *At it again* the strong idea still!' P. 29.

In page 83 we have the following valuable instance of the Bathetic:

> '*Hardibrand.* What corps I pray thee
> Didst thou belong to in thy prince's service?
> '*Rayner. The first division in his fourth brigade*
> Was that in which I served.'

We are inclined to think that Swift would have been proud to enumerate this amongst his noblest examples of the art of sinking; and that the officer in the first division of the fourth brigade would have been regarded as a worthy comrade of the 'lieutenant-colonel to the earl of Mar.'

Is miss Baillie aware that 'unblest head' and 'blood-avenging spirits' recur twice in the course of twelve lines? or is this offensive repetition intended as a beauty?

It would be easy to spend more time in exposing the defects of this performance. But we shall willingly turn from them to contemplate its merits, which must be sought for chiefly in separate passages. The reflections of Rayner on his friendless and desperate poverty, display considerable strength of language and warmth of conception:

> '*Rayner.* Be still, ye idle thoughts that toss me thus,
> Changing like restless waves, but ever dark;
> Or some one of you o'er his fellows rise,
> And bear a steady rule. Adversity!
> Thou'st come upon me like an ambush'd foe
> In armed strength. If I had mark'd thy course,
> I might have girt myself for thine approach,
> While distant still, and met thee like a man.
> But when new-fetter'd in a lover's bonds,
> And dazzled too with hope's deceitful brightness,
> Cam'st thou like a thick cloud of desart sand,
> And in dark night o'erwhelm'd me: deepest night,
> Thro' which no waking vision ever gleams,
> Save thy grim visage only, loathly want,
> In all thy varied forms of misery.
> My night, my day dreams, ah! how are ye changed,
> Since in the new-betroth'd, the lover's fancy,
> Ye wove your sheeny maze of mingled thoughts,
> Like sparkling dew-webs in the early sun!

(after a pause.)

Elizabeth! methinks ev'n now I see her,
As in the horrors of my last night's dream,
When, after following her thro' flood and fire,
She turn'd to me, and her weak arms stretch'd forth.
But ah! how changed, how pale, and spent, and keen!
As if already blighting poverty,
That portion which her love must share with me,
Had marr'd—cease, cease, base thought, it shall not be!'

P. 26.

Miss Baillie's powers appear to considerable advantage in the scene between Rayner and Elizabeth, in which, though there is no striking novelty of sentiment or of situation, there will be found enough to affect the heart, and to interest the imagination. The warmth and tenderness of female attachment is very pleasingly delineated; and we cannot confer higher praise than to say, we have little doubt that many of our fair readers will find in their own bosoms the originals of the following sentiments.

'*Elizabeth.* We ask not liberty; we ask but life.
O grant us this, and keep us where they will,
Or as they will. We shall do no disquiet.
O let them grant us life, and we will bless them!
'*Rayner.* And would'st thou have me live, Elizabeth,
Forlorn and sad, in lothly dungeon pent,
Kept from the very use of mine own limbs,
A poor, lost, caged thing?
'*Eliz.* Would not I live with thee? would not I cheer thee?
Would'st thou be lonely then? would'st thou be sad?
I'd clear away the dark unwholesome air,
And make a little parlour of thy cell.
With cheerful labour eke our little means,
And go abroad at times to fetch thee in
The news and passing stories of the day.
I'd read thee books: I'd sit and sing to thee:
And every thing would to our willing minds
Some observation bring to cheer our hours.
Yea, ev'n the varied voices of the wind
O' winter nights would be a play to us.
Nay, turn not from me thus, my gentle Rayner!
How many suffer the extremes of pain,
Ay, lop their limbs away, in lowest plight
Few years to spend upon a weary couch
With scarce a friend their sickly draughts to mingle!
And dost thou grudge to spend thy life with me?' P. 85.

A prominent specimen of our authoress's cast of thought,

and style of diction, may be found in the following reply to father Mardonio, who had reproved Rayner for a degree of levity unbecoming his situation; the latter part of which will necessarily recall to the recollection of our readers the beautiful passage put into the mouth of Belial, by Milton, ('For who would lose, Though full of pain, this intellectual being?' &c.) and that still more awful portraiture of a mind shrinking from the terrors of dissolution, given to Claudio in 'Measure for Measure.'

'*Rayner.* Thou dost me wrong; indeed thou dost me wrong.
I laugh'd, but, faith! I am not light of soul:
And he who most misfortune's scourge hath felt
Will tell thee laughter is the child of mis'ry.
Ere sin brought wretchedness into the world,
The soberness of undisturbed bliss
Held even empire o'er the minds of men,
Like steady sunshine of a cloudless sky.
But when she came, then came the roaring storm,
Lowering and dark; wild, changeful, and perturb'd;
Whilst thro' the rent clouds oft times shot the gleam
More bright and powerful for the gloom around it.
E'en midst the savage strife of waring passions,
Distorted and fantastic, laughter came,
Hasty and keen, like wild-fire in the night;
And wretches learnt to catch the fitful thought
That swells with antic and uneasy mirth
The hollow care-lined cheek. I pray thee pardon!
I am not light of soul.
Death is to me an awful thing; nay, father,
I fear to die. And were it in my power,
By suffering of the keenest racking pains,
To keep upon me still these weeds of nature,
I could such things endure, that thou would'st marvel,
And cross thyself to see such coward-bravery.
For oh! it goes against the mind of man
To be turn'd out from its warm wonted home,
Ere yet one rent admits the winter's chill.' P. 90.

If our limits permitted it, we should also transcribe the soliloquy of Rayner in the dungeon, a short time previous to his expected execution; and then we conceive that nearly all would be done which could be expected from the most indulgent criticism. We shall now therefore dismiss this play, having nothing further to remark, but that we do not think miss Baillie's literary merits quite sufficient to give currency to words of new coinage or ambiguous authority: we are not at all desirous of seeing the English language enriched with such adjectives as 'grumly' and 'swoltring.'

For the transient sunshine with which miss Baillie promised that her comedy should refresh us in our passage from 'the sombre gloom' of one tragedy to that of the other*, we confess we have looked anxiously, and in vain. We fear we shall be deemed deficient in the courtesy which may be thought due to a female candidate for literary fame, if we declare that it has not enlivened us by a single beam. The lady tells us that this performance has lain by her for many years; and most devoutly do we wish, for the sake of her own reputation, that it were still safe in her portfolio. Its pretensions certainly are not great. For we are told that 'to those who are chiefly accustomed in works of this kind to admire quick turns of thought, pointed expression, witty repartee, and the ludicrous display of the transient follies and fashions of the world, this play will have few attractions.' We are then tempted to ask, to what class of readers is 'the Country Inn' likely to recommend itself? We believe that few will be found who do not think sprightliness and wit essential to the perfection of comedy; nor do we imagine that the severest critic will be disposed to condemn it for holding up to the follies of the day their own image, and for shewing 'the body of the time, its form and pressure.' If these allurements be rejected, it will be necessary to ascertain what others of equal value are adopted in their stead, and to know by what means the absence of more brilliant and striking decorations is supplied.—The plan of the comedy is briefly this. Sir John Hazelwood, and Worshipton his nephew, are stopped at a country inn, in consequence of the illness of an old servant of sir John's. Lady Goodbody, and her two nieces miss Martin and miss Clodpate (the latter of whom, as may readily be guessed, is next to an ideot), by singular good-fortune, put up at the same inn. The parties, of course, meet; and lady Goodbody, who is extremely impatient to see her niece Martin well married, endeavours by many intelligible hints to propose the match to sir John, who is a middle-aged bachelor with a good estate, and a man of honour. By this conduct, however, the delicacy of miss Martin is so keenly offended, that she thinks it necessary to treat sir John with pointed incivility; nor would her attachment to him have been discovered, had not the door of her room been fortunately left open, by which he is enabled to overhear an avowal of her partiality, in a conversation with miss Clodpate. This attachment so suddenly conceived, he as suddenly resolves to return; and after some very aukward explanation, their union is fixed upon.

---

* Preface, page xiv.

Worshipton in the mean time, under the mistaken belief that the accomplished miss Clodpate is an heiress, persuades her to run off with him, and marry him privately: and after the ceremony is performed, finds, to his unspeakable discomfiture, that her fortune is miserably scanty; her father sir Rowland having since his late wife's death married his own cook, by whom he has two fine boys! The third couple provided for in this piece, are incomparably more lucky: Amaryllis, a crazy poet, who happens to be at the inn at the same time, marries Dolly the house-maid; and finds, on his return from church, that a rich uncle has lately left his bride a fortune of ten thousand pounds!!

After this, perhaps our readers will require but little more to convince them that this lady would do well to abstain in future from writing comedies: and will not perhaps be inclined to charge us with unwarrantable rashness when we predict, that if, in nature's spite, she still perseveres, 'infelix totâ cantabitur urbe,' that she will be 'the sad burden of a merry song;' and that 'unfortunate miss Baillie!' will soon become as popularly descriptive of a luckless poetess, as it now is of a love-lorn deserted fair-one.

Lest, however, she should complain that *we* 'use her ungenteelly,' we shall appeal to the public for the justice of our sentence, and transcribe at random a sample or two of her comic powers.

Worshipton is an empty fop and a dull one; and it will probably be thought that in the scene of courtship between him and miss Clodpate, the two lovers are well worthy of each other.

'*Hannah.* O la! are you there, Mr. Worshipton? I saw nobody here but the great coats hanging by the wall.

'*Worshipton.* You are not offended, I hope, that a great coat should be turned into something that can speak to you, and gaze upon you, and admire you, miss Clodpate. *(Ogling her.)*

'*Hannah.* La, now; it is so droll!

'*Jenkins (peeping from his hiding-place).* Droll enough, by my faith!

'*Worshipton.* I have been waiting here concealed a long time for this happiness; for your aunt is so jealous I can find no opportunity of speaking to you. She knows well enough it is impossible to behold such beauty and attraction without —— pardon me: you know very well what I would say to you if I durst.

'*Hannah.* La, no! how should I know. Do you mean that I am beautiful, and what d'ye call it?

'*Worshipton.* Indeed I do: your beauty must be admired, though your prudent aunt does all she can to conceal it.

'*Hannah.* La, now! you say so because my hair has been allowed to grow so long, and aunt and every body says that my ears

are the prettiest thing about me. But it an't aunt's fault: I shall have it cut when we go to town. *(Putting her hair behind her ears awkwardly with her fingers, and beginning to look rather brisk.)*

'*Worshipton (looking at them with affected admiration)*. O, beautiful indeed!' P. 191.

Miss Clodpate is proof against the eloquence of sighs. She must be assailed with groans; though they seem to excite a different sort of pity from that which was intended by her admirer.

'*Worshipton*. Ah! my charming Hanabella! *(Sighs two or three times, but she continues staring vacantly, without taking any notice of it.)*

'*Jenkins (aside to Worshipton, as he walks near his hiding place, rather at a loss what to do)*. Give a good heavy grunt, sir, and she'll ask what's the matter with you: mere sighing is no more to her than the blowing of your nose.

'*Worshipton (ogling Hannah, and giving a groan)*. Oh! oh!

'*Hannah*. La! what is the matter with you? have you the stomach ach? My aunt can cure that.

'*Worshipton*. Nay, my dear Hanabella, it is yourself that must cure me. I have got the heart-ach. It is your pity I must implore. *(Kneeling and taking her hand.)*

'*Hannah*. O, sure now! to see you kneeling so—it is so droll! I don't know what to say, it is so droll.' P. 194.

Amaryllis, the poet, professes to prefer 'the maid whose tender sensibility, whose soft delicacy, whose sympathy of soul gently animates her countenance.' P. 177. We were therefore at a loss to imagine where he could have discovered the attractions of his Dolly, of whose 'tender sensibility' the following circumstance may possibly excite some doubt.

'*Amaryllis (alone)*. Dolly! my sweet Dolly! *(Calling to her.)*

'*Dolly (without)*. Coming, sir.

'*Amaryllis*. There is something of natural harmony in the very tones of her voice.

'*Dolly (without, in a sharp angry key)*. Get down to the kitchen, you vile abominable cur! Do you think I have nothing to do but mop the stairs after your dirty feet? Get down to the kitchen with you! *(The howling of a dog heard without.)* Yes, yes, howl away there! I'll break every bone in your skin, if you come this way again, that I will.' P. 224.

And again, when Will the post-boy is lying, as every one present believes, in a strong hysteric fit, the delicate and sympathetic Dolly proposes to relieve him with 'a kick o' the guts!'

'*Lady Goodbody.* He's in a strong hysteric fit.

'*Dolly.* Give him a kick o' the guts, and that will cure his extericks!' P. 245.

We never recollect to have met with any adept in the mysteries of the tender passion who has represented 'a good box on the ear' as the signal for a declaration of love. This is a valuable lesson, which those ladies who are desirous of *bringing* their lovers *to* may learn from the following interesting scene.

'*Lady Goodbody.* There is still a good likeness of me, as I was in those days, which Mary now wears upon her arm: whilst I go to give some orders to my woman, make her pull off her glove and shew it to you. You'll have the sight of a very pretty hand and arm by the bye; our family is remarkable for pretty hands. [*Exit.*

'*Sir John Hazelwood (going up to Miss Martin).* May I presume, madam, thus authorized, to beg you will have the condescension to gratify me.

'*Miss Martin.* I can't possibly: it is not on my arm at present.

'*Sir John Hazelwood.* Nay, but I see the mark of it through your glove: may I presume to assist you in pulling it off? *(Offering to take hold of her glove, whilst she puts away his hand with great displeasure.)*

'*Miss Martin.* You presume indeed: I can't suffer it to be pulled off.

'*Sir John Hazelwood.* Then I must indeed be presumptuous, for positively I will see it. *(Taking hold of her hand, whilst she, struggling to pull it away from him without effect, at last, in her distress, gives him with the other hand a good box on the ear, and then, bursting into tears, throws herself into the next chair, and covers her face with both her hands.)* My dear miss Martin forgive me! I fear I have behaved ungenerously to you: but believe me, careless as I may have appeared, I have beheld you with the most passionate admiration.

(Kneeling at her feet.)' P. 260.

But we are weary of transcribing this 'bald unjointed chat;' and if there be any who feel disposed to believe that we have made a malicious and uncandid selection of specimens, it is impossible that their suspicions of our critical integrity can excite a degree of resentment that will prompt us to wish them a severer punishment than the task of perusing the whole.

But though she shuffles thus vilely in the sock, miss Baillie's last performance shews that she is capable of assuming some dignity of deportment in the cothurnus. In the tragedy of 'Constantine Paleologus' she rises more nearly to the level of her former reputation. The subject of it, she tells us, is taken from Gibbon's account of the siege of Constantinople, an event which she seems to have thought irresistibly inviting to a poet.

The image she formed to herself of this amiable monarch, is worthy of being inserted.

'The character there displayed of Constantine Paleologus, the last of the Cæsars, a modest, affectionate, domestic man; nursed in a luxurious court in habits of indulgence and indolence; without ambition, even without hope, rousing himself up on the approach of unavoidable ruin; and deserted by every christian prince in Europe, deserted by his own worthless and enervated subjects, supported alone by a generous band, chiefly of strangers, devoting themselves to him from generous attachment;—to see him thus circumstanced, nobly fronting the storm, and perishing as became the last of a long line of kings, the last of the Romans;—this was a view of man—of noble and dignified exertion which it was impossible for me to resist, though well aware that no play I am capable of writing can ever be equal to what such a subject deserves.' P. xiv.

We have great pleasure in being able to declare that these conceptions are happily executed. Constantine, from first to last, is in possession of our admiration, and our affection.

Of the plan of this tragedy it would not be easy to give any clear account; such is the bareness and simplicity of its conduct, that it can scarcely be said to have any plot. The incidents with which the time is filled up between the first act and the last, are almost entirely unconnected with each other, and not in the smallest degree instrumental to the completion of the story.

That this nakedness of design is a fault, will hardly be denied; and it is a fault of which the author seems to have been sensible. (Pref. p. xvii.) We are, however, willing to allow that the defect seems almost inevitably to spring from the nature of the subject; and to be such as it would not be easy to remedy by any ingenuity of contrivance, consistently with historic truth. But that which cannot be prevented, it may be prudent to conceal. Accordingly, all the tumultuous magnificence of war is employed to hide from the audience that penury of incident which will very soon be discovered by the reader; who must judge of the piece as it exhibits itself to his perception, undisguised by the pomp of splendid scenery or martial apparatus. It may here be not amiss to remark, that as this play (together with the other two which accompany it) has been offered for representation, and rejected, it might without disadvantage have been presented to the public in a form better calculated to please in the closet.

But the intermediate parts, though deficient in connection with the main design, are many of them noble, interesting, and affecting. The intrepid deportment of Constantine amidst

the seditious and cowardly rabble that yelled out at the gates of the palace for 'bread and Mahomet!'—the undaunted and unbroken spirit displayed by the embassadors of Constantine in the camp of the sultan—the wild and savage heroism of Othoric—the imperial pride and conjugal tenderness of Valeria—the preparation of Constantine and his friends to celebrate the sacrament for the last time—shew that miss Baillie has powers which are properly exerted in the more elevated departments of tragedy.

In the interview of the emperor with his friend Othus, we find an amiable picture of that natural mildness of disposition which the necessity of the times had roused and exalted into heroism: and perhaps it is not inconsistent with the character which the writer intended to display, that this heroism appears to be the effect of considerable effort and struggle. P. 335.

Othorio is a needy but brave Hungarian, who has attempted unsuccessfully to assassinate Mahomet. The sultan afterwards questions him in the presence of the embassadors of the emperor: his replies, though too refined perhaps for a barbarian, are noble and heroic.

'*Mahomet (sternly)*. Who hired thee, thou bold and hard-brow'd villain,
Such horrid deed to do?
'*Othoric*. I have been twice hired, mighty Mahomet,
To do fell deeds, in which I've lack'd performance.
'*Mahomet*. And who first hired thee?
'*Othoric*. Thyself.
'*Mahomet*. Base traitor!
Dar'st thou belie me to my very face?
'*Othoric*. That I belie thee not be this my token;
My hire was given to me by Petronius,
Told from a sable bag, on whose seal'd mouth
Thy scymitar and crescent were impress'd.
'*Othus*. Petronius!
'*Othoric*. Yes, that smooth, subtle Greek.
'*Mahomet*. He hir'd thee not to take the life of Constantine?
'*Othoric*. True: I was hir'd for wasteful insurrection,
Not for delib'rate murder. Tho' most wretched,
A stranger, grip'd by hard necessity,
The price he gave me ne'er had bought this arm
To such an act.
'*Mahomet*. And who did hire thee for this second deed,
Which thou must needs delib'rate murder call?
'*Othoric*. 'Twas Constantine.
'*Justiniani*. Thou liest, foul, artful villain!
'*Mahomet*. Peace I command! ye shall not interrupt him.
'Twas Constantine that hir'd thee?

'*Othoric.* Yes, great sultan!
But not with gold, and he himself, I ween,
Unconscious of the act.
'*Mahomet.* What did he bribe thee with?
'*Othoric.* With that which does but seldom prove the means
Of like corruption—gen'rous admiration
Of noble manly virtue. I beheld him,
Like a brave stag encompass'd by base curs,
And it did tempt me.—Other bribe than this
Have I had none: and to no mortal ear
Did I reveal my purpose.' P. 359.

The effects of that strange fondness with which misery itself clings to existence, are described with terrible force in these lines:

'In expectation of their horrid fate,
Widows, and childless parents, and 'lorn dames,
Sat by their unwept dead with fixed gaze,
In horrible stillness.
But when the voice of grace was heard aloud,
So strongly stirr'd within their roused souls
The love of life, that, even amidst those horrors,
A joy was seen—joy hateful and unlovely.
I saw an aged man rise from an heap
Of grizly dead, whereon, new murder'd, lay
His sons and grandsons, yea, the very babe
Whose cradle he had rock'd with palsied hands,
And shake his grey locks at the sound of life
With animation wild and horrible.
I saw a mother with her murder'd infant
Still in her arms fast lock'd, spring from the ground.' P. 420.

The loves of Ella and Rodrigo the Genoese naval commander, are abruptly and unskilfully introduced; and, what is worse, the lady almost seems to court the gentleman: however, a passage is to be found in the same scene which displays a warm and poetical imagination.

'We seamen, truly,
Small dealings have with learn'd sorcery;
Nor bead, nor book, nor ring, nor mutter'd rhymes,
Are for our turn: but on the sea-rock's point,
In shape of hern, or gull, or carrion bird,
Our unfee'd wizards sit, and, with stretch'd throats,
Speak strange mysterious things to wave-toss'd men,
With many perils compass'd. Nay, oftimes
The mermaid, seated on her coral stool,
Spreading her yellow hair to the sunn'd breeze,
Will sing a song of future fortunes fair

To him who has the luck to meet with her:
And ev'n the nightly winds will thro' our shrouds
Distinctive voices utter unto those,
Who in their storm-rock'd cradles lie and think
Of their far-distant homes.' P. 320.

To this we must add the following beautiful lines, from the scene where Rodrigo cheers and comforts his mistress previous to his going to battle.

'Fear not, sweet Ella! whizzing balls there be
That, in midway, are from their course declin'd
By the poor orphan's little lisped prayer;
And there be arrows that are turn'd aside,
In their swift flight, by the soft sighs of love,
Unheard of earthly ears. This is a creed,
In the good faith of which poor seamen climb
Their rocking masts, in the full roar of battle,
And we'll believe it.' P. 401.

It is difficult to say to what purpose miss Baillie has violated the dignity of imperial tragedy, by setting up a conjuring-shop in an obscure corner of Constantinople; or what could have suggested so mean and vulgar a fiction, unless it were the character of the monk Germadius, whom the inhabitants of either sex and every degree rushed in crowds to consult, and who warned them in tremendous sentences of the approaching fate, as the punishment due to the impious communion with the Latins! Gibbon, xii. 207. But the office of the wizard here is of a very different nature: he is little better than serjeant Kite in 'the Recruiting Officer;' his predictions are bare-faced impudent forgeries; he does not even 'keep the promise to the ear,' though he 'breaks it to the hopes;' his impostures tend neither to involve nor unravel the design.

Mahomet, conformably to history, is a believer in astrology: but we do not see how that can confer on him the privilege of talking unintelligibly.

'This constellation
In close conjunction with the warrior's star,
Trac'd back in magic numbers three times three,
And nine times nine, and added three again,
Unto the hour of my nativity,
Makes it infallible.' P. 348.

Who can believe that a commander, the night before a tremendous conflict which was to decide the fate of a vast empire, could hope to dream of the beauty of his future captives?

'I will snatch an hour of rest,
And dream, perhaps, that lovely Grecian dames,
Even with a crowned beauty in their band,
Are lowly bent to kiss my purple feet.' P. 373.

We could select many other passages, executed with blameable carelessness, or disgraced with glaring impropriety. But we could also insert many which display great vigour of fancy, and no inconsiderable power of commanding the passions.

We must express our marked disapprobation of the long and laboured instructions to the scene-shifters and performers with which these pages are patched. It is difficult to refrain from laughter when Othus is directed to '*rise on tiptoe with a conscious smile*,' Constantine to '*look towards Valeria with a self-upbraiding eye*,' and Mahomet to '*shrink back as from a danger escaped, and then to smile grimly!*' Smiles, groans, and frowns, will at this rate soon be regarded as *properties* of the stage; and our printed plays will resemble the prompter's directions for the conduct of a pantomime. We may hope ere long to out-herod the extravagant absurdity of the Germans themselves; who frequently seem less solicitous about what is to be said than what is to be done, and who require their performers even to change colour at their pleasure*! Surely the age is at hand in which the shrug of lord Burleigh will no longer be burlesque.

With the diction of miss Baillie the public is already well acquainted; it is animated and vigorous, but often rude and uncouth from a persevering imitation of our older dramatic writers, and has some obsolete words which occasionally give it an air of affectation.

Her merits are best seen in select passages. To the management of the drama she is decidedly unequal: but we think that if the example of Beaumont and Fletcher were ever to be followed, and she could prevail upon herself to admit a colleague in authorship, her auxiliary genius might be most advantageously employed; and would no doubt produce passages and scenes which, in concert with the necessary perfections of fable happily imagined, and plot ingeniously conducted, would secure immortality to the works in which she engaged.

It must on the whole be allowed, that she soars far above the modern degenerate sons of tragedy. If her general skill in human nature is not profound, if her characters are not various nor delineated with very masterly discernment, her portraiture

* See the Tragedy of Don Carlos.

of the more exalted affections is often touched with the most glowing colours of poetry. We have only to desire that she will confine her exertions to those departments for which her genius is admirably adapted: and we once more admonish, nay we supplicate her, religiously to abstain from venturing into the regions of comedy; for we are persuaded that Mirth will not admit her of her crew.

ART. III.—*Hill's Synonymes of the Latin Language. (Concluded from page* 94.)

THE general character of the work before us has been already given; we have now therefore only to confirm, by particular proofs, the justice of the opinion of its demerits delivered in the last number but one of the Critical Review, and to point out the parts where we think it deserves some degree of commendation.

First, then, it has been observed that the style of Dr. Hill wants brevity and precision. These are exactly the two worst faults the language of a philologist can be guilty of. A definition, to be understood, should be clear; and, to be remembered, short. The determinate meaning of a word cannot be ascertained by others of doubtful import; nor can that meaning be fixed in the memory by unnecessary circumlocution. To explain *ignotum per ignotius* (and Dr. Hill's English is harder than Latin) is a practice so common in lexicography, that even the 'network' of Johnson, 'any thing reticulated or decussated, at equal distances, with interstices between the intersections,' is kept in countenance by the laboured obscurities of many other grammarians. We have to object to this *verbiage* in the pages of Dr. Hill: who actually writes a treatise upon every Latin word he examines; and, instead of compiling an useful book of reference (which 'the Synonymes' of any language should be), has obtruded upon the literary world the contents of his common-place book in the shape of a dictionary of distinctions without a difference. He, however, proposes to reduce it soon into a vocabulary: which, we would suggest to the doctor with all due submission, might have superseded the present work; and as to the 'subtle disquisitions respecting the comparative force of terms,' or 'the philosophy of prepositions,'—for them the student might have been referred to Varro, Vossius, Gesner, &c. who, we still cannot help thinking, even after the doctor's attempt, have thrown all the light upon the subject it has ever received.

We shall begin with the doctor's 'force of prepositions;' first, simple, then, compounded; select instances of each; and afterwards of his shades of *distinction* between other *synonymes*; concluding with some general remarks upon the whole of this performance, and what we conceive it ought to have been.

'A, AB, ABS.

'The primary notion, suggested by these three prepositions, is the same; that of the continually increasing distance of a body in motion, in respect to a point from which that motion commenced. They regard not the cause of this state, and are equally applicable to a body, that has the power of moving itself, and to one, that is impelled by something external. Till a change of place exists, they suggest nothing, and, regarding the moving body only in respect to the point of outset, they announce one of its relations, by governing the term which expresses that point.

"*a* Troja ventosa per æquora vectos." VIRG. Æn. 6. 335.
"Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia Lunæ,
Littora nota petens."—VIRG. Æn. 2. 254.

'In the first of these examples, the city of Troy, and, in the second, the island of Tenedos, are the points, from which the motion of the adventurers commenced. In both a relation is suggested, which began and will end with the motion, and which does not depend on the extent of the interval between those moving in the vessels, and the points of their departure, governed by the preposition.' P. 1.

The purposes of grammatical instruction in the ancient languages are two: the first, that we may accurately understand the meaning; the second, that we may taste the delicacy of their authors. In the instances above cited, would it not have been sufficient for a person to know that 'a' was Latin for 'from,' in order to comprehend the passage thoroughly? All that gives unnecessary information obstructs the progress of knowledge: and as to detecting the more recondite beauties of a language, we think a metaphysical instructor would be little likely to impart those feelings to another which nature has denied to himself. Dr. Hill's discussion upon the prepositions 'a, ab, abs, *in their simple state*,' takes up seven quarto pages and a half; and contains, among others, the following new and important observations:—how they arise from, or are connected with, the subject of prepositions, the doctor may perhaps hint to us in his Vocabulary*.

"Exemplum vitæ fuit a cornice secundæ."
'Juv. Sat. 10. 247.

'The longevity of Nestor is said to be more than human, and to

* Since this article was in the press, we have learned that the Vocabulary in question has made its appearance.

be next to that of the crow, which was supposed to live three centuries.' P. 3.

"Occidit a forti (sic Dii voluistis) Achille."
'Ovid. Met. 13. 597.

'Had the rencounter never taken place, Achilles would not have been the efficient cause of his antagonist's death.' P. 3.

'Had those three children staid at home,
Or slided on dry ground,
A thousand pounds to one penny,
They had not all been drown'd.'
Poem upon three children sliding on the ice,
translated into Greek by professor Porson.

The simple state of 'a, ab, abs,' is concluded by ten different significations which they bear. After the three closely printed folio pages of Gesner upon this subject, we suppose doctor Hill must have acted upon the principle of Mr. Puff in 'the Critic,'—who, in excuse for his *two* morning-guns, says, 'you cannot have too much of a good thing,'—when he added his commentary to the text of his illustrious predecessor.

In the following sentence our author has improved upon Varro.

Amens denotes the privation of reason, which is essential to mind in a sound state. This meaning holds of the radical one, by imputing, from analogy, motion, and consequent interval, to subjects that are susceptible of neither. Varro suggests this idea in the definition of a person to whom "amens" is applicable; "Is qui *a* mente sua discessit." *De L. L. V. VI.* We should have agreed with the critic entirely, had he said, "*a* quo mens sua decessit," and made the influence of the preposition act upon the object correlative to that, to which it is made an appendage. It is the departure of intellect, which is the quality, from the person, which is the substance, that is suggested; not that of the person from intellect.' P. 9.

"Absimilis" denotes the absence of likeness, under the idea that this quality has separated from a certain substance, in which, if it had continued, a precise similitude would have taken place between it and another. "Non *absimilis* Tiberio principi fuit." Sueton. in Othone. 1. The resemblance between Tiberius and Otho was so great, that many believed they stood in the relation of father and son. It is asserted that there was not one remove of that quality in Otho, as a copy, which formed his resemblance to Tiberius, as a pattern, and from this their mutual likeness is inferred.' P. 10.

Is not this egregious trifling? The following remarks are somewhat more worthy of attention.

'The simple verb "tergere" signifies "to rub or clean," but its compound, "abstergere," signifies to do so by every possible method, and with the utmost care:

——— manuque simul veluti lacrymantia *tersit*
Lumina.—Ovid. *Met.* 13. 185.

As the grief of Ulysses was feigned, and as he was much engaged with his speech, it cannot be supposed that he was attentive to the manner in which he rubbed his eyes. It was otherwise with the young man, mentioned by Catullus, from whom the kiss was stolen; and such was the keenness with which he wiped his mouth, that the compounded verb only could do it justice in the expression.

Nam simul id factum est, multis diluta labella
Guttis *abstersisti* omnibus articulis,
Ne quicquam nostro contractum ex ore maneret.—Catull. 97. 7.' p. 11.

The instance that our author produces from Cicero,—if he intends it, as we understand him, to prove a *difference* (though he allows they may be promiscuously used) between 'occulere' and 'celare,'—will not avail him any thing. 'Occulere,' says Dr. Hill, 'signifies to hide, for the sake of that which is hidden. 'Celare' signifies to hide, for the sake of the person who does so.' But as the person who hides, probably hides his own property, or that of another with an intention of making it his own, it is precisely the same thing (even according to Dr. Hill's own definition) whether we say of him 'occulit,' or 'celat;' and the distinction Cicero makes is between *celare* and *reticere*, as the passage will evince: 'Neque enim id est "celare," quicquid reticeas: sed cùm, quod tu scias, id ignorare emolumenti tui causâ velis eos, quorum intersit id scire.' Cic. De Off. 63.

'The preposition *ad* is the correlate of *a*, *ab*, *abs*;' and therefore occupies, in its simple state, eight correlative quarto pages. It bears, according to Dr. Hill, sixteen different interpretations. This dissertation is another duplicate of that by Gesner; only we would recommend the student unaccustomed to a mixture of metaphysics and philology, to the Latin as much easier than the English.

'*Ad*, in composition, has clearly an intensive power:'—(Even the adverb 'clearly' is unnecessary. A writer of a dictionary should define shortly, and quote aptly; but use no qualifying expressions where an assertion may be made without them:)—

'Si virtutem *adamaveris*, amare enim parùm est.—Sen. *Ep.* 71.'
P. 35.

Would not this have been enough? But the doctor must do

more: his works of supererogation are indeed most exemplary. After much cumbrous definition of the preposition 'ad,' he gives this instance of its *epitatic* property:

"Non foret Eumedes orbus, si filius ejus
Stultus Achilleos non *adamasset* equos."—Ovid. *Trist.* 3. 4. 27.

'The inordinate ambition of Dolon is here well expressed by *adamare*. *A slighter attachment* towards those horses would never have impelled him to make the attempt, which, in the end, proved fatal.' P. 35.

A slighter attachment to useless disquisition 'would never have impelled' the doctor to publish, as he has done, 'the Latin Synonymes,' 'which, in the end,' *may* 'prove fatal' to his reputation.

We have said that this writer makes irrelevant remarks, and have given many instances of it. We have said that he transcribes from his common-place book, when it has nothing to do with the subject under consideration. What else could have introduced the following sentence into his distinction between 'glaber' and 'lævis?' P. 487.

"tu istum gallum, si sapis,
Glabriorem reddes mihi, quàm Volsus Ludui'st."
Plaut. Aul. 2. 9. 5.

'The cook, here, orders the cock to be so nicely plucked as to be smooth, like those players who, if they were "vesticipes", had the "dropax" applied to their skins'!!!

P. 488. Why has Dr. Hill (in his *difference* between 'lambere,' 'lingere,' and 'ligurire'), printed the following *new* verse of Juvenal? Sat. 8. 35.

'Cănĭbŭs et siccæ *lambentibus* ora lucernæ.'

Why has he subjoined—

'Nothing can more strongly mark the starved state of these mangy dogs, than their licking the sides of the lamps, upon which little or none of the oil remained.'

This may be true; but how does it refer to the point which he wishes to establish? and why does he wish to make any *difference* between these three *synonymes?* Among other works of established reputation, the 'Gradus ad Parnassum' suffers a

violent attack from the innovating hand of Dr. Hill. Surely it is a contradiction in terms, and yet it is the avowed purpose of his book, to shew that *synonymes* have not the same meaning one with another: although, in every instance almost, he allows they *may* be used promiscuously; and concludes many of his laborious explanations of the difference between the literal meaning of two words, by confessing that their metaphorical application is the same, consequently that all the poets use them without distinction.—We proceed to another odd instance of our author's mode of quoting poetry.

'Dŏmant longa illos inopi jejunia victu.—Ovid. Met. 1. 312.'
P. 350.

Whatever may be the doctor's opinion of synonymes, it is evident that he thinks long and short syllables may indiscriminately exchange situations. We have too commonly observed this neglect of quantity, in the classical writers of the other side of the Tweed: of this Dr. Beattie's publication of his son's poems afforded melancholy proofs.

We are not disposed to admit that Dr. Hill fully understands the signification of the common word 'campus.' He says, page 51, '*Campus* refers to fields of moderate extent, subservient to the purposes of agriculture.—Though the plain, denoted by *campus*, is of undefined extent, yet it is always circumscribed.' So far from this being the case, we believe 'campus' to apply to a plain of *vast* and *un*circumscribed extent, and particularly to a plain *not* subservient to the purposes of agriculture. The following passages readily suggest themselves to our recollection:

'At non, quà Scythiæ gentes, Mæoticaque unda,
Turbidus et torquens flaventes Ister arenas,
Quàque redit medium Rhodope porrecta sub axem,
Illic clausa tenent stabulis armenta: neque ullæ
Aut herbæ *campo* apparent.' Virg. Georg. 3. v. 349.

Not even grass, so far from corn:

'*Campestres* meliùs Scythæ,
Quorum plaustra vagas ritè trahunt domos,
Vivunt.' Hor. Car. l. 3. O. 24. v. 9.

Horace, a little lower, makes a distinction between the Scythæ, and their neighbours the Getæ,—who do till the ground, but only for a year in one place:

'Nec cultura placet longior annuâ.'—Ibid. paul. inf.

But of the Scythæ even, this is not true. Vide Justin. lib. 2.

sub init. 'Scythis inter se *nulli fines*, nec enim *agrum exercent*, &c. &c.

'Hospitium,' we are told, page 292. 'is not used by the guest for his own conveniency.' Why then did Horace take up with such moderate accommodation at Aricia?

> 'Egressum magnâ me accepit Aricia Româ
> *Hospitio* modico.'

But it is frivolous to follow this writer through all his nice discriminations: which, where they are intelligible, are often unjust; and which, even where they are just, are frequently too obvious to be of any use. What boy would substitute 'crinibns apertis' for 'crinibus passis'? page 98.

'Appetere' and 'expetere' 'agree in denoting the act of desiring keenly, but differ, in respect to the motive influencing the person who does so.' Page 100. They differ, according to our apprehension, simply thus: 'appetere' is to be desirous of a thing; 'expetere,' to seek it of another person. The doctor is bewildered in his metaphysics; and busies himself with describing the various powers of the mind, when he should be plainly stating their effect upon language.

'Lambere,' page 488, 'is, figuratively, taken to denote touching gently:

> "Fundere lumen apex, tractuque innoxia molli
> Lambere flamma comas."—Virg. Æn. 2. 683.'

'Flagrare' expresses 'the raging of war throughout a country,' p. 111. 'means, in short, a violent degree of heat:' how inconsistent then must Virgil have been when in the same place he used 'crinemque flagrantem' and 'innoxia flamma'! The fact is, 'flagrare' does signify to flame violently sometimes, sometimes to flame gently. These general hypotheses, and unwarranted deductions from particular passages of the ancients, add nothing to the accuracy of our knowledge in the learned languages, but much to the difficulty of their attainment.

Why is Gesner not quoted in Dr. Hill's interpretation of the word 'recoctus'? He contributed all the information concerning the 'quinqueviri;' but when Dr. Hill, without acknowledgment, translated this, why did he not translate also the literal meaning of the word 'recoctus'? which Gesner gives us in the words of Lambinus as follows: 'Nota est omnibus de Æsone a Medeâ recocto fabula.' But Dr. Hill always prefers

doubtful to certain interpretations.

——'prĕcantem plăcidus audi.—Ovid. Met. 8. 597.'
P. 126.

If this was not meant for a quotation of the end of a verse, why was it so printed? Our author talks of 'the philosophy of prepositions:' we recommend to his perusal, plain prosody.

'Aura,' p. 133, 'is taken to express confused perception.' Why? Because the doctor (in which he is not singular) has but a 'confused perception' of the meaning of

'Discolor unde auri per ramos aura refulsit:' Virg. Æn. 6.204.

and of

'tua ne retardet
Aura maritos.' Hor. Car. 2. 8. 21.

'The general circumstance, then, involved in the two last applications of "Aura," is that of the obscurity of a notice, without any necessary reference, either to the cause producing this, or to the possibility of removing it.' Page 133. This is 'confused perception' indeed! Procris herself was not more mistaken as to the meaning of the word 'aura' than Dr. Hill.

"Amicus" differs from "amator" in denoting a sentiment generally more permanent than that implied in the latter.' P. 75. Was it to establish this strange and unfounded assertion (though countenanced by Donatus), that Dr. Hill quotes, in the following page, from Cicero in Ver. 181. 'Poteritne te, Alba, tuus antiquissimus non solum *amicus* verum etiam *amator* absolvere?'

'Auspicium' p. 137, denotes 'military direction.

"Me si fata meis paterentur ducere vitam
Auspiciis et sponte mea componere curas,
Urbem Trojanam primum, dulcesque meorum
Reliquias colerem, Priami tecta alta manerent.
Sed nunc Italiam magnam Grynæus Apollo,
Italiam Lyciæ jussere capessere sortes:
Hic amor, hæc patria est."——Virg. Æn. 4. 340.

'Æneas, *with great delicacy*, tells queen Dido that he had not the complete direction of himself, but was guided by that of one higher, and which he could not oppose.' What stuff is this! Æneas says, if he could have his wish, he would spend his life quietly in restoring the fallen fortunes of his native country. Does 'auspicium' here denote 'a military direction?'—on the contrary, a very peaceful one.

We shall not trouble our readers with such a regular succession of Dr. Hill's inconsistencies: suffice it to assure them, that we have toiled through the whole; and can declare, there

is scarcely a distinction made between any two synonymes, which (as might be expected from such an undertaking) may not be proved futile by some convincing passage, where the word he distinguishes from another is used precisely in the same sense with it.

'Auxilium, Suppetiæ, Opis,' p. 138, (where did the doctor pick up this barbarous nominative?) 'agree in denoting assistance, but differ, as to the circumstances of those who require it.' Not in the least. Does not Dr. Hill know that the poets frequently use two words of the same meaning in the same sentence; and put one before the other, not because the last is strongest, but because the metre (of which Dr. Hill has no notion) demands it? Yet he pretends to justify his distinction between 'auxilium, suppetiæ, and opis,' by passages from the loose Plautus.

Are we yet to be told that 'Avunculus' and 'Patruus' agree in denoting the brother of a parent, but that the former relates to that of a mother, and the latter to that of a father'? Ainsworth's *Abridgement* long ago told us this; nay, Enfield's self communicated it in better language. 'Art not ashamed to hack thy sword with thy dagger, and swear 'twas done in fight?' Art not ashamed to clothe thy naked nonsense in metaphysical solemnity, and say 'twas done in argument? to throw a pompous veil of words over thy *arcanum sine numine*, thy 'plentiful lack of meaning?' We have given enough to reasoning; let ridicule, previously justified, have her turn.

But we resume our gravity. Three pages, beginning with p. 360, are devoted to the difference between 'felix' and 'beatus.' We think them strictly synonymous: except perhaps inasmuch as 'beatus' signifies 'rich,' and 'felix' does not without 'opibus' or a synonyme,—which, we cannot help hinting to Dr. Hill, if it did not signify 'wealth,' it would not be, and if it did, spite of his Ciceronian 'atque hæc inter se distant,' it would. 'Synonyma are names which signify the same thing:' Johnson's Dictionary.

"Usura," coming from "uti" as "cultura" does from "colere," p. 776, (the doctor might as well have said 'as fatuitas does from fatuus') 'is at times equal to "usus," and signifies the power a person has of turning to his own advantage that which he has in his possession.' That is, of turning it to interest: if 'usus' then signifies 'interest,' does not 'fœnus' also? and yet, according to Dr. Hill, 'usura' and 'fœnus' are not equivalent.

'Ales' and 'avis,' p. 775, our author says, differ literally; but he does not confess they are figuratively the same.

'Malâ ducis avi domum.' Hor. Car. l. 1. O. 15. v. 5.

'Malâ soluta navis exit alite.' Hor. Ep. 10. v. 1.

We have to notice one other extraordinary practice of Dr. Hill. He raises chimeras of his own, mounts his metaphysical hobby-horse, and, like another Bellerophon, destroys the phantoms of imagination. For instance: he says, p. 516, that 'mercator' and 'institor,' or, as Livy calls him, 'institor mercis,' are synonymous words, and then proves they are not so. He might as well have said, as an English philologist, 'Wholesale and retail dealings are the same.' For instance: I, myself, Dr. Hill, first dealt in a "wholesale" dictionary of absurdities; then in a "retail" vocabulary, equally absurd: but they are not the same.'

We now come to the most difficult part of our proposed task; namely, to the pointing out some passages worthy of commendation, in 'The Synonymes of the Latin Language.' But we have promised, and must keep our word. We have already noted page 11 as containing some judicious criticism. We shall select another instance; nor let our readers say, 'Two passages only praised, and fifty blamed! this is hardly fair;' we beg them to consider, that as the number of faults chastised bears no proportion to that of those unpunished, so the number of beauties admired nearly equals that of the unheeded.

'Anima, Animus, Mens, agree in referring to the soul, or living principle, but differ in respect to the powers ascribed to the being to which each of them is properly applied. *Anima* signifies nothing more than that principle of life, by which animate are distinguished from inanimate substances. By the presence of this is formed the being, styled animal; distinct, on the one hand, from pure spirit, and, on the other, from mere matter. The term comes from the Greek Ανεμος, signifying air in motion. Before the Romans began to speculate on the subjects of pneumatology, *Anima* would in all probability signify nothing but the element of air, which it sometimes did afterwards. Thus, Virgil applies it to the blast of Vulcan's furnace:

Quantum ignes *animæque* valent.—Æn. 8. 403.

And Cicero says, "Inter ignem et terram, aquam Deus *animamque* posuit." *De Un.* 197. b. It was also employed to signify breath, or air used in respiration. "Sub corde pulmo est, spirandique officina attrahens ac reddens *animam*."—Plin. 11. 37.

'From denoting the thinnest of material substances, which is the fluid called air, *Anima* has been transferred to spirit, to which this fluid is understood to bear the nearest resemblance. In the first and rudest conceptions which men form of mind, it is always held to be subtilized matter. In the eye of reason, however, it must be as unlike to the thinnest vapour that infests the mine, as to its grossest metals. No change of which matter is susceptible can produce in it an approximation to a substance, from which it is

essentially different. "Ægroto dum *anima* est, spes esse dicitur." Cic. *Ep. ad Att.* 145. a. "Animantia quemadmodum divido? ut dicam quædam *animum* habent, quædam tantum *animam*."—Senec. *Ep.* 58.

> Summum crede nefas *animam* præferre pudori,
> Et propter vitam vivendi perdere causas.—Juven. 8. 83.

Juvenal, speaking of the brute creation, says,

> ——mundi
> Principio indulsit communis conditor illis
> Tantum *animas*, nobis *animum* quoque.—*Sat.* 15. 147.

'Animus, then, differs from *Anima*, in suggesting that to the principle of life, denoted by the latter, there are superadded those powers of feeling and reason, which constitute the rational soul, and raise man above the lower animals. This may be inferred from the power of the adverb "quoque," in the last example, as well as from many others that might be produced. Desire and aversion, with many of the modifications of feeling, exist among the brutes in no inconsiderable degree. It is, however, the combination of sentiment and reason that forms the *Animus* which distinguishes man, and gives him his superiority in the creation of God.—"*Animus* hominis, si nihil haberet nisi ut appeteret aut refugeret, id ei esset commune cum bestiis."—Cic. *Tusc. Q. Lib.* 1. "*Animus* est qui viget, qui sentit, qui meminit, qui prævidet et moderatur et movet id corpus cui præpositus est."—Cic. *Som. Scip.* 130. b. "Difficile est *animum* perducere ad contemptum *animæ*." Senec. *ad Lucil.*

'Though in the brute creation the *Anima* exists without the *Animus*, yet in the rational the contrary does not take place. The classics, accordingly, have been guilty of no inaccuracy, in thought or expression, in sometimes substituting the former for the latter term. "Causa in *anima* sensuque meo penitus affixa atque insita est."—Cic. *in Ver.* 5. 139. "Mortales indocti incultique vitam sicuti peregrinantes transegere: quibus profecto contra naturam corpus voluptati, *anima* oneri fuit."—Sall. *Cat.* 2. 8. As there can be no possible abstraction of the rational from the living principle in man, so there is no looseness in the application of any term, which, from the nature of the subject stated, cannot be misunderstood.

> Nunc *animum* atque *animam* duo conjuncta teneri
> Inter se, atque unam naturam conficere ex se.—Lucret. 3. 135.

'Mens differs from *Animus*, in being confined to the intellectual part of mind alone, and in having the controul of every appetite, which would otherwise be ungovernable. It denotes that principle which perceives the truth or the falsehood of propositions stated; which judges as to the propriety of conduct, and the expediency, as well as the efficacy, of means. "*Mens* cui regnum totius animi a natura tributum est."—Cic. *Tusc.* 192. a.

> ——aliquid jamdudum invadere magnum
> *Mens* agitat mihi; nec placida contenta quiete est.—Virg. *Æn.* 9. 186.

'In other examples it signifies the resolution formed, as well as the power that dictates it.

Quid tibi *mentis* erat, cum sic male sana lateres.—OVID. *Art. Am.* 718.

'Aristotle makes the "Mens," or understanding, subservient to the mind, as the eye is to the body. Ὡς ἐν σωματι ὄψις, ἑτω νους ἐν ψυχῃ.

'*Mens* seems often taken as a branch of the *Animus*, or rational soul. The *Anima*, we have found, exists, in the case of the lower animals, without the *Animus*; but the latter would be incomplete without that essential part of it, styled *Mens*. Several passages in the classics justify this account of the terms, and shew that it is consistent with the doctrine of mind inculcated in the schools.

————ita nubilam *mentem*
Animi habeo: ubi sum ibi non sum: ubi non sum, ibi est *animus*.
PLAUT. *Cist.* 2. 1. 5.

Nec potis est dulces musarum expromere fœtus,
Mens animi tantis fluctuat ipsa malis.—CATULL. 63. 3.
————cum somnus membra profudit,
Mens animi vigilat.—LUCRET. 4. 761.

In the three last examples, a generic power in the term *Animus* is apparent. *Mens* denotes the intellectual energy of *Animus*, but *Animus* can also denote a modification of *Mens*. "*Animos* qui nostræ *mentis* sunt eosdem in omni fortuna gessimus, geramusque: neque eas secundæ res extulerunt aut minuerunt."—LIV. 37. 45. The historian says here, that those sentiments and affections, coming under that division of mind called *Animus*, and which are regulated by those intellectual powers styled *Mens*, continue unaltered.

Mala *mens*, malus *animus*.—TER. *And.* 1. 1. 137.

When the understanding is perverted and incapable of discerning, the heart and affections are proportionally depraved. Neither term here is taken as generic, and both express the distinct constituent of a whole.

'From the following figurative use of *Anima* and *Mens* the pure literal use of each may be clearly inferred. "Corpus imperii haud unquam coire et consentire potuisset, nisi unius præsidis metu quasi *anima* et *mente* regeretur: *anima* imperii est ejus vita, *mens* ratio et consilium quo gubernatur."—Flor. 4. 3.' P. 85.

We do not mean to praise this definition of *anima*, *animus*, and *mens*, without reserve; either as to the distinction it attempts to establish, or the language in which it is conveyed. But we think it better altogether than the common style of argument adopted by our author.

We have now discussed at length the claims which this performance has to the public approbation; we have only to suggest what we think might have improved it, what in short it ought to have been. It ought, then, to have been suppressed; not wholly, but in its present extended shape. Reduced to a vocabulary, it might have been of use to schools; and even

rendered of service to the more experienced scholar, by subjoining to each word, at the bottom of the page, not the translated authority of Gesner, but a reference to the original.

ART. IV.—*Sermons preached to a Country Congregation: to which are added a few Hints for Sermons; intended chiefly for the Use of the younger Clergy. By William Gilpin, M. A. Vols.* III. (1804) *and* IV. (1805). *8vo.* 14*s. Boards.* Cadell *and* Davies.

IT is with sincere pleasure that we announce two additional volumes of sermons by Mr. Gilpin; for, though he trod in what some may deem a humble path, his exertions produced much advantage to others and much credit to himself. We certainly consider our author as a very useful divine. His great object was to inculcate Christian duties upon Christian motives; and to show that all hopes of happiness and glory in a future state of existence are to be founded, as Jeremy Taylor expresses it, on 'New Testament titles.'

The discourses now before us are written upon the same plan with the two volumes already published, of which the first was noticed in our 28th volume New Arr. page 316, and the second in vol. 33, New Arr. page 322.

The third volume is distinguished by that plainness and simplicity which it was the author's object to attain. It contains twenty-five sermons, of which twelve (from the thirteenth to the twenty-fourth inclusive) are on 'the christian religion.' To these, in particular, we are desirous of directing the public attention. They are executed in such a manner as to be very uesful not only to 'country congregations' but to every christian who is anxious to know the nature and the end of the gospel covenant. From the sixth (*i. e.* the seventeenth in the order of the volume) we make this selection:

'Let us now consider what comforts christianity holds out; or *in what essential points it differs from the moral law.* This matter is well opened in the text. "Christ is the end of the law for righteousness to them that believe:" (Rom x. 13.) that is, Christ came to make up the deficiencies of the law, and to save mankind through *his merits* as they could not be saved through their own.

'Christ gave us indeed a more perfect law to direct our lives; but this was not the great purpose of his coming. His great end was to make an atonement by his death for the sins of mankind—for the sins of *all* mankind; not of those only who lived since his time, but of those of all nations, and all times, even from the beginning of the world to this hour. He was "the lamb slain from the foun-

dation of the world"—a remedy provided by the merciful goodness of a gracious God, immediately to take place as soon as the transgression was committed. Every one, it is true, shall be accountable for the advantages he hath had, and shall be judged accordingly: let those advantages however be as little as they may, if he hath lived up to them, be he Jew, Turk, or Heathen, it matters not, we have every reason to believe that "Christ was the lamb slain from the foundation of the world," for *him*, as well as for *us*. Christ was the promised Messiah, in whom, as was anciently prophesied, "all the nations of the earth were blessed"—not this, or that nation, which hath enjoyed the mosaic law, or the light of christianity, but, we are told, "all the nations of the earth." And thus St. John expresses it: "Christ is the propitiation for our sins,—and not for ours only, but for the sins of the whole world." And St. Peter, to the same purpose, assures us, that "God is no respecter of persons, but that in every nation, he that feareth him, and worketh righteousness, is accepted of him." The text seems to restrict salvation to those "who believe:" but it can only apply to such as live *in a christian country*—not to those who never heard of the gospel.'

The 4th volume is printed from the corrected manuscripts of the author, who is now dead, and whose last employment it was to prepare it for publication. It contains 25 sermons, of which the first two have appeared in print. The rest are entitled to all the praise which is due to those contained in the preceding volumes: they are animated by the same spirit, and more free from that colloquial familiarity which a fastidious critic might conceive approached now and then to the vulgar. We regret that the labours of our author are now at an end: for he was an honour to an honourable profession; and while he admirably displayed the peculiarities of the gospel, he never forgot to inculcate the value and the necessity of what an acute living divine aptly denominated 'substantial christianity.'

Mr. Gilpin was, in our opinion, an *evangelical* preacher in the best sense in which that epithet can be understood. He developed and explained the christian scheme: he preached faith;—faith which worketh by love; faith which, like the gospel-tree, is known by its fruits; faith which, while it ascribes 'glory to God in the highest,' is evidenced on earth by 'peace and good-will towards men.'

On a former occasion it was remarked that Mr. Gilpin's subjects were not such, and that they were not treated in such a manner, as best suited a rustic audience. Against the present volumes we do not bring these objections. If the subjects be not all absolutely of a practical nature, from each of them is deduced a practical application.

From the 25th sermon (John vi. 68.) we present to our readers the following passages. After observing that there are 'guides to happiness which the world produces,' the author adds

'We are told that reason is the great light which God hath appointed for the direction of man. Reason is his guide in every thing which relates both to this world and the next. A written law, like the scripture, may be subject to various interpretations. Different men put different senses upon it. But reason holds up a steady light; to which if we attend carefully, we cannot err.

'And, no doubt, to dismiss our reason, is to dismiss one of our best friends; and yet, to set it up as a guide above scripture is, on the other hand, as dangerous. What is our reason, unless it be informed? How are the savages of the earth regulated by its light? They are human beings—they have the use of reason as much as we: but if reason is no light to them, it is at least plain it is not qualified to be a general guide. Without proper information indeed our reason can be no guide at all; and we may with great probability suppose, that its best improvements, in civilized countries, have been obtained from the "words of eternal life." So that they who set up reason against revelation, would destroy the very thing to which their reason is indebted for its chief improvement. For it hath been often shewn by learned men, that human reason hath been greatly indebted to revelation for that knowledge, which the Jewish religion first spread in the world, and afterwards the christian.' P. 331.

'Among fashionable people, another principle is sometimes set up, called *honour*—a very nice principle, which will not bear the slightest imputation. The man of honour is a finished character: the least reflection on his veracity fires him to the quick; but he will kill his friend in a duel, he will commit adultery, he will ruin his family by gaming, he will do a thousand wicked things, and his honour will not suffer the least injury. It is very plain then that honour, in *its common acceptation*, is no guide. We may discard *it* therefore, without farther hearing. It is merely a principle of the world, and means only to adorn a bad practice with an honest name. True honour speaks no language but that of religion; and whenever we see them separated, we may be assured that honour, whatever importance it may assume, is in fact a debasing principle. Like the gospel-tree, it may be known by its fruits.' P. 333.

The author then affirms that the holy scriptures are the only sufficient guide of life, and offers this excellent advice as to the manner of interpreting the difficulties which they contain:

'When difficulties arise in reading the scriptures, and you cannot explain them by the general intention of the word of God, which is to make men happy in this world and the next, be not discouraged: you may be sure, if they are difficulties, they are not necessary to salvation. Thus, for instance, when you read, that the Son of Man came "not to send peace upon earth, but a sword," if you cannot explain the expression consistently with that general kind-

ness, and mild disposition, which the christian religion every where inculcates, leave it for the present, and disquiet not yourselves with a difficulty, from which many have taken a wrong turn, and raised a spirit of persecution against their brethren. There is not, be assured, a falser interpretation than this. Again, when you read that "the potter hath power over his clay, to make one vessel to honour, and another to dishonour," do not suppose, as many have done, that some are fated from their birth to salvation, and others to damnation; but if you cannot reconcile the passage with the general tenor of the gospel, which assures us, that all mankind may be saved if they are not wanting to themselves, proceed to the more easy parts of scripture. All that is necessary is plain, and take it for granted, that what you cannot understand can never be required. But above all things take care not to be numbered among those who, as St. Peter tells us, wrest such parts of scripture as are hard to be understood to their own destruction; drawing from them such notions of God and religion, as are unworthy of both. The scriptures are not understood at all, if they are supposed to contradict that gentleness, that goodness, that universal tenderness to mankind, which the gospel every where expresses.' P. 337.

Of these sermons nine (from John v. 39.) comprise a brief explication of St. Matthew's Gospel. The author thus speaks of them:

'The following sermons are presented to the public, merely as a specimen of a mode of preaching, which I think may be useful to a country congregation. The scriptures will be read with more pleasure, the more each little difficulty, which now and then stops an unlearned reader, is removed.

'This mode of preaching might be carried still farther. The Sunday-lessons, from the old testament, are not all, perhaps, selected with equal judgement. Many of them contain difficulties, which want explanation. If these lessons, as they occur, were now and then explained as in the following sermon, it might have its use among the common people.'

To the truth of these observations we most heartily subscribe. Certain it is, that the great mass of the people are deplorably ignorant of the holy scriptures; to instruct them therefore in 'the words of eternal life,' to illustrate their obscurities, to reconcile their seeming contradictions, and to remove their difficulties, is, in the clergy, not less a beneficial employment than it is a bounden duty. The *application* to the business and bosoms of his hearers of the portion of scripture which the preacher undertakes to explain, would conclude his discourse with much effect and with great advantage. This plan is adopted by those who are not of the established church; but the ministers of that church will not, on this account only, neglect to follow it: 'fas est et ab hoste doceri.'

What we have now said will receive ample support by an appeal to the excellent lectures given some time since by the bishop of London; for the publication of which every sincere christian is much indebted to his lordship. Such talents so employed, particularly at an advanced period of life, reflect upon ecclesiastical dignity as much lustre as they receive from it.

To the end of the volume is annexed a very useful analysis of St. Paul's Epistle to the Romans. It is meant to bring within a narrow compass the principal intention of the Epistle, and the connection of its several parts; and to correct two great errors which seem to have arisen from it; the doctrine of *justification by faith alone*, and the Calvinistic *doctrine of predestination*.

'Both of them,' says the author, and truly, 'appear to be lost in a close attention to the scope of the epistle.'

The fourth volume is published by Mr. Gilpin's trustees, for the benefit of his school at Boldre; and we think a selection from it, consisting of the explication of St. Matthew's Gospel, and the analysis of the Epistle to the Romans, would not only contribute to promote this benevolent intention, but to advance the cause of religion and virtue amongst those whose good conduct is of such unquestionable importance to the peace and happiness of society.

The 'Hints for Sermons' deserve the attention of those to whom they are addressed.

ART. V.—*The Life and Character of Bonaparte, from his Birth to the 15th of August* 1804. *By W. Burdon, A. M.* 8*vo.* 4*s.* 6*d.* Ostell. 1804.

THE present and future interests of Europe are so intimately connected with the head of the French empire, that every publication tending to elucidate his character, or to make us acquainted with the wonderful incidents of his life, cannot fail to attract some portion of the public attention. This extraordinary man seems to be one of those geniuses who, from time to time, are sent by divine providence, like comets, into the world, for some purpose which we in vain attempt to discover.

The establishment of a new dynasty is an event which has for ages been unheard of in Europe. The present instance can scarcely be compared to the usurpation of Cromwell, who never placed upon his brow 'the round and top of sovereignty.' The pre-

tensions of the house of Bourbon might reasonably be disputed with those of Austria, when the former mounted the throne of Spain in the person of Philip V. The duke of Braganza, who assumed the regal power in Portugal at the revolution of 1640, was the rightful inheritor of the crown; from which his family had been excluded on the death of cardinal don Henry, in 1580, by the weakness of pope Gregory XIII. and the gigantic power of Philip II. The Prussian and Sardinian monarchs had from time immemorial been in possession of sovereign power, and only received the regal title in exchange for that of duke or elector. The kingdom of Naples, more fertile in revolutions than any other European state, successively devolved by inheritance or conquest to the illustrious houses of Swabia, Arragon, Anjou, and Austria; till the extended influence of the treaty of the Pyrenees, and the policy of Mazarin, finally incorporated it in 1734 with the ample possessions of the Bourbons. Even the throne of Constantinople, from which so many sovereigns have been prematurely hurled, has never been mounted but by the descendants of Othman.

For many centuries the political state of Europe has been such as to render it almost impossible for an obscure adventurer to rise to supreme power. In some of the smaller states of Italy, we have indeed occasional instances of the promotion of private individuals to a ducal throne: but the first petty princes of Parma and Piacenza were the sons and grandsons of a sovereign pontiff when the papal power was at its height; Milan had long been virtually subject to the family of Visconti; Tuscany had long been governed by the wealth and influence of the Medicis before it owned Cosmo the First for its legitimate sovereign.

But in examining the annals of the East, the European reader is astonished to find that scarce any century has elapsed without witnessing the elevation of a shepherd, a camel-driver, or a slave, to the pinnacle of human greatness. Asia has never known but one form of government. We leave it to philosophers and moralists to determine why that finest quarter of the globe has in every age been deprived of the advantages arising from a rational code of laws, and the blessings of a moderate government; but from some union of moral and physical causes it has ever been the abode of despotism. An Asiatic is ignorant of the advantages, for he is ignorant of the name, of civil and political liberty. Such being the case, we need not have recourse to the numerous arguments assigned by the ingenuity of Montesquieu for the ease and rapidity with which the Oriental countries change their masters. The principle of despotic governments is fear; the throne of a tyrant can only be supported, as it was founded, by the

effusion of blood. The sword of justice must never be sheathed; it must never be withdrawn from the eyes of the multitude; the stain of blood must never be wiped from it. But in spite of the shackles imposed upon it by habit, religion, or whatever other cause, the expansive powers of the human mind will occasionally burst forth. In his own palace, amongst his most servile flatterers, an Oriental monarch finds his most formidable enemy. Some one possessed of an adventurous spirit and more than ordinary talents, easily wins over to his party the officers of the court and army,—who can have no real attachment to their sovereign, for whom we fear we cannot love), and a single battle places him on the throne of his master. Such is the simple history of the revolutions of Asia. It was thus that the caliphs of Bagdad were supplanted by the dynasty of the Samanides; they in no long time made room for the Gaznevides; who were again driven out by the Seljukians, or shepherd kings. After a period of years diversified only by revolutions and conquests of a similar nature, Zingis, of an origin the most obscure, extended his conquests and his dominion from the Caspian to the Indus, from the deserts of Arabia to the frontiers of China. Tamerlane, in later days, trod in the steps, and expelled the descendants, of Zingis; his posterity still exists at Delhi, in the person of the unfortunate Shaw Aulum; while in the northern and western parts of Asia, other conquerors arose, the founders of those families who at this moment sway the Persian and Turkish sceptres.

Allowance being made for the difference between European and Asiatic habits and manners, Bonaparte will be found to bear a striking resemblance to an Oriental conqueror. In the few virtues he possesses, and in his numerous vices (the love of pleasure and the fair sex alone excepted), he is the counterpart of an Asiatic despot; the greatest of whom have generally been ferocious tyrants, with some real virtues, but more which existed only in the speeches of a courtly flatterer, or the fulsome paneygric of a slavish historian. We could enlarge upon this subject, and draw a striking parallel; but having perhaps already said too much, we shall proceed to Mr. Burdon's 'Advertisement,' which begins by telling us that his work will be found interesting to all descriptions of readers; this puts us in mind of those empirics who palm their trash upon the ignorant vulgar as a specific for every disease. In the preface also we are told, that 'the sources from which this *attempt at history*' (as it is properly called) 'is derived, are neither common nor generally accessible,' and that 'they have been collected at great expence.' We therefore took it up in the ardent hope of finding it full of valuable information, and interesting from its novelty. but we were soon disappointed; we

met with little else than a collection of stories which we have known by heart for several years;—such as that of the rector of Salo, who died on hearing the cries of the wounded soldiers who were buried alive by the order of Bonaparte; the massacre of the Turks at Jaffa, and the tale of the old Janissary, both of which are copied *word for word* from sir Robert Wilson's account of the expedition to Egypt; the murder of the municipality of Pavia, as it was posted up on many a pump, and many a street-corner, eighteen months ago, to excite the ardour of the common people on the apprehension of an immediate invasion. The description of the passage of the Alps, and of the battle of Marengo, with the 'cannon-balls tearing up the ground between the feet of Bonaparte's horse,' we recollected to have read before in exactly the same words: but when we got to the end of the volume, the difficulty was solved; for there Mr. Burdon, with unaccountable inconsistency, gives us a list of the books from which he has composed (he should have said, compiled) this volume. Among these books, which are so *expensive* and so *difficult of access*, are 'L'Ambigu, par M. Peltier,' which is published in London, and the annual subscription to which is 4*l.* 4*s.*: 'the Trial of John Peltier;' the second volume of 'the Revolutionary Plutarch;' 'the *New Annual Register*;' 'the Intercepted Correspondence, French and English;' 'Life of Bonaparte, by Sarrat;' 'Precis des Evénemens Militaires, par Dumas;' and several others equally *expensive* and equally *inaccessible:* that is to say, which are to be procured at the average price of five or six shillings per volume, at every bookseller's shop in the United Kingdoms of Great Britain and Ireland.

Our author also informs us in his preface, that he publishes this volume in order to recant his former opinions: which, it seems, were highly in favour of Bonaparte; and which were given to the world some time ago, in a book entitled 'Materials for Thinking.' It is the hard lot of reviewers to become acquainted with many a book that deserves only to 'be washed in Lethe, and forgotten;' but as we have so lately imposed upon ourselves that unenviable office, we have no hesitation in confessing our entire ignorance of the 'Materials for Thinking:' we have made inquiries about it, but in vain; it is therefore our opinion that Mr. Burdon might have spared himself the 'unpleasant duty of a recantation.' Guarded by the Telamonian shield of obscurity, he might have defied the shafts of censure. He says that 'whether on the whole he is acquitted or condemned, will always remain a matter of comparative indifference to him.' He may, indeed, be perfectly easy; for who will trouble himself to be the judge?—Again; 'I deliver my sentiments more from a desire of doing good' (i. e. to myself), 'than merely from a vain motive of applause.'

A very prudent choice! 'solid pudding' is at any time better than 'empty praise:'

'Quærenda p unia primùm;
Gloria post numinos.'

That we have not misconstrued the author's *real* meaning, however he might wish the above extract to be understood, let the first lines of the 'Notes' at the end of the book attest. 'A Life of Bonaparte has lately been published by a lieutenant Sarratt, which contains so many mis-statements, misrepresentations, and false assertions' (is not this giving the *lie direct* to lieutenant Sarratt?), 'that I should never have noticed it, had not my bookseller informed me that near *a thousand copies of it* had been sold! a proof how eager the public are to read any thing relating to Bonaparte, and how little they trouble themselves,' &c. &c. Right! Mr. Burdon: since the public labours under a disorder which induces it to swallow with greediness every kind of trash,—like a true quack, minister to its cravings, even to repletion.

We should presume that this writer (to proceed with our simile) does not *make up* medicines, but only *prescribes*; and that, after having selected his *ingredients*, he has put them into the hands of some of those literary apothecaries with whom this metropolis abounds. If so, he ought to have confined them strictly to his prescription, and prohibited them from inserting observations of their own; or, if those gentry think themselves entitled to the privilege of swelling the books they are employed upon, by stuff spun out of their own brains, he ought to have bribed them to omission. Some of their observations are not worthy to appear in print; such as the following *novel* and *profound* remarks:

'I abhor, and therefore I have taken no pains to understand military affairs, for I must ever consider the glory obtained by the destruction of the species, an object rather of aversion than of exultation and triumph; and whenever necessity compels us to lift our arm against our fellow-creatures, nothing but self-preservation can justify the deed, and nothing but the sense of being preserved should make us review our conduct with any degree of complacency.' P. 17.

And again:

'The battle of the bridge of Lodi was the next great atchievement of Bonaparte; and for this he has been severely blamed by those who are more desirous to find fault than to reflect; yet, as a soldier, we must acquit him, though, as a man, he may be condemned for being a soldier. Offensive war must ever be contrary to the principles of justice and humanity, yet those who are engaged on either side, are compelled to act according to the best of their judgment, to serve the cause in which they are employed; a general,

therefore, cannot be expected to calculate exactly how many men he shall lose or save in any particular action: he must endeavour to obtain his purpose by the best means in his power, consistent with the laws of war; yet he must be careful not to throw away the lives of his men without an adequate object, or without a prospect of success, for such heedless temerity is not merely sacrifice, it is murder.' P. 21.

We do not recollect from which of the above-mentioned books Mr. Burdon has borrowed his account of the Chamber of Hell; but as it may afford entertainment to some of our readers, we shall extract it.

'The Chambre d'Enfer, or Chamber of Hell, so called by those who have visited this gloomy abode, is a long, dark, damp room, ten feet under ground, into which all those who had been arrested on suspicion were thrust with indiscriminate barbarity, and kept on bread and water for forty-eight or ninety-six hours, till it was supposed their bodies and their minds were so exhausted as to make them confess or sign any thing they might be required. From this chamber they were conducted through another, profusely lighted, displaying all the instruments and evidences of torture, to be examined by Fouché or Real, and Bonaparte himself generally attended in an adjoining closet, where he could hear all that passed. If these wretched prisoners had nothing to confess, or would confess nothing, they were remanded to their former abode to wait a second examination, and, in the mean time, were put to the experiment of the rack: they who confessed were seldom more heard of; and they who were supposed innocent, only procured their acquittal by large sums of money, and by signing a testimony to the honesty and humanity of the government, which was kept in the hands of the police. All these measures of severity and precaution, so far from encreasing the security of the tyrant, served only to make him more detested, and to unite all parties in a wish for the restoration of monarchy. Among the number of those unhappy people who had principally excited his jealousy and suspicion, it is not to be wondered that the modest and virtuous Moreau should be found; but to the surprise and horror of all Europe, it was heard that he had dared to arrest him: he was first committed to the Abbey, and in three days after to the Temple. He was taken in his carriage, on the road from his country house to Paris; and it is said that when general Moncey, at the head of fifty gens-d'armes, ordered the coachman to stop, Moreau coolly put his head out of the window, and told him to drive to the Abbey; to which the man with honest warmth replied, "No, general, they may take you there that will, not I;" on which he dismounted from the box, and one of the soldiers, by order of general Moncey, took his place.' P. 233.

We fear that the nine pages beginning with page 220, prove Mr. Burdon to be but a shallow politician; as page 267 shows that he is a superficial historian. Pages 248 and 249, though probably intended for grave reasoning and fine declamation, are puerile. In short, we can find no argument of depth, no re-

mark of novelty, in the whole book. Of the style we shall say but little; it deserves no violent censure, and certainly no violent praise. What kind of logic is this?—

'If we persevere without wavering in our purpose, we *must* ultimately be successful; and though success is not always the test of merit, yet, if reason is the test of truth, it cannot be doubted, even though we *should* not, that we *ought* to succeed.' P. 223.

Neither is Mr. Burdon very correct in his language, in page 276:

'But if we must find a parallel for him in the history of antiquity, let us rather liken him to the cruel and crafty Philip, than to his generous and magnanimous son, though he has the worst parts of both, without being exactly like either.'

He talks of 'the lust of concupiscence.' We suspected the words 'lust' and 'concupiscence' to be synonimous; and found our suspicions confirmed by Dr. Johnson.

Mr. Burdon is a great sceptic; he entertains great doubts 'whether the sum total of the advantage which has resulted from the French expedition to Egypt, either to the natives of that country or the rest of the world, can balance the fatal precedent of so gross an attack upon the laws of society.' But after much deliberation *pro* and *con*, he apprehends, in the next page, that 'upon the whole, the evils which the army, and the natives of Egypt endured, from the first departure of the expedition, till the French finally evacuated the country, infinitely overbalance any trifling advantages which may be derived to any of the parties concerned.'

The reflections on sir Sidney Smith are weak, illiberal, and unjust; those on Djezzar Pacha (or, as Mr. Burdon affectedly calls him, '*the* Djezzar') are equally so, and shew that the writer is but inadequately acquainted with Turkish customs. They are also inconsistent with the partial encomiums which he himself occasionally, and perhaps deservedly, bestows on the tyrant whose life he records.

No opportunity is omitted of making us acquainted with the author's attachment to liberty, his aversion from the cause of kings, and his anxious desire for reform and melioration in all monarchical governments. We read in page 17, that 'the Austrians were superior to the French in every thing but the justice of their cause, and the genius of their commander.' Soon afterwards we are told that 'the splendid campaign of 1797 taught the coalesced powers that French valour and a good cause were advantages against which the cause of princes could oppose but a feeble resistance. Had the conduct of the French been equal to their professions, and worthy of the cause in which they were engaged,' &c. Pages 72 and 207 display the

same spirit. Another part contains a detailed account of the disasters which have befallen Germany; all which, says Mr. Burdon, 'were the blessed results of Bonaparte's conquests in Italy, or, properly speaking, of the first coalition against French liberty.' We too can glow at the name of liberty: but we cannot couple that sacred name with the name of Frenchmen; we can bestow no praise on the cause which attracts so much of Mr. Burdon's admiration;--that cause whose notorious and avowed object was the subversion of established governments, and the dethroning of legitimate kings. We apprehend, and the justice of our apprehensions is proved by the experience of ages, that liberty or universal equality is but a name; an ideal blessing which exists only in the declamation of school-boys, in the imagination of poets, in the dreams of a visionary philosopher. Its theory is delightful; but the depravity of human nature, or some other cause, has ever prevented its being carried into practice. It is a phantom in the pursuit of which the blood of thousands has been spilt; which misguided enthusiasm is delighted to chase, but—

> 'Hæret hians, jam jamque tenet, similisque tenenti
> Increpuit malis, morsuque elusus inani est.'

Before Mr. Burdon is dismissed, it must be allowed that there are several parts of his work which, to those who do not happen to have read them before, will doubtless afford amusement: such are, in particular, the ceremony of the presentation of Bonaparte to the directory, page 85; the description of the passage of the Alps, page 155; &c. &c. We shall conclude by wishing, not for the sake of *his* glory, but of our own instruction, that Bonaparte may meet with a more able historian.

ART. V.—*Elements of Mechanical Philosophy, being the Substance of a Course of Lectures on that Science. By John Robison, L.L.D. Professor of Natural Philosophy in the University of Edinburgh, Fellow of the Royal Society of Edinburgh, of the Imperial Academy of Sciences at St. Petersburgh, and of the Philosophical Societies of Manchester and New York, &c. Vol. I. including Dynamics and Astronomy.* 8vo. 1*l.* 1*s.* *Boards.* Cadell. 1804.

ALTHOUGH the business of critics is with books, and not with their authors, yet, as it was likely to happen, the character of Dr. Robison excited within us a curiosity to see what was said by him on a subject, by general acknowledgment, arduous and intricate. The plan, the conduct, the use-

fulness, and the merits, of his work, may be understood from the subjoined analysis and our occasional comments: these are given nearly as they were suggested by progressive perusal.

The title page announces the contents of the present volume to be Dynamics and Astronomy, but the former subject is treated with considerable restriction: no application is made of the doctrine of powers and moving forces, to the motion of bodies along inclined planes, to the motion of bodies connected by levers, &c.; and consequently the present volume contains nothing concerning the centres of oscillation, gyration, &c. It should seem the main object of the author is, to illustrate and to familiarize the philosophy of Newton; and to show, in the motions and perturbations of the planets, in the figure of the earth, and in the phenomenon of the tides, the universality of the law of gravitation.

In the order and mode of demonstration Dr. Robison treads very nearly in the steps of our great philosopher; as continued quantity, as curves and variable motion, were to be the subjects of discussion in the 'Principia,' Newton prefixed his first section, by which he taught how continued quantity was to be measured and estimated. He stated his axioms and rules geometrically. The author of the present work begins it with certain propositions concerning prime and ultimate ratios or limits, and proves them by the aid or intervention of diagrams. This doctrine of prime and ultimate ratios, or of limits, by its nature, if we may so express ourselves, is not without great difficulties. It is very perplexing and embarrassing to beginners: the doctrine has not been clearly and accurately propounded. Newton is not able to satisfy the doubts and objecting inquiries of the true searcher after truth; and the obscurity of his doctrine is not dissipated by the light that Dr. Robison has thrown upon it: if he was clear, he would be very brief; but, in our opinion, he has done nothing to remove the ancient prejudices concerning the connection or concomitancy of brevity and obscurity.

Preliminary propositions concerning limiting ratios, or concerning that method in fact by which continued quantity is to be estimated, very properly precede any discussion relative to force and velocity. These are mere terms, the creatures of definition; and from the definitions to know their value and mathematical measure, recourse must be had to fluxions, or to the differential calculus, or to the method of limits: thus the symbol for the velocity is $\frac{x^{\cdot}}{t^{\cdot}}$, the symbol for the force is $\frac{v^{\cdot}}{t^{\cdot}}$ or $\frac{x^{\cdot\cdot}}{t^{\cdot 2}}$; and particular instances being given, to know how to express in algebraic terms the value of such symbols, we must apply the rules of the mentioned calculi. Dr. Robison begins, and properly enough, with uniform motions; and deduces the

common and known formulas that subsist between the spaces, velocities, and times. He then passes on, to the consideration of variable motion; and here, in our opinion, the learned professor uses more words than are necessary: indeed, in certain passages, he seems not entirely free from the thraldom and mystical influence of words;—he talks about a body having a *potential* velocity, and a certain determination; and this is the more remarkable, since extracts will be exhibited by us not only of clear and accurate argumentation, but in which the author insists on the necessity of using words of a precise signification.

The professor's proposition concerning the method of estimating the velocity, we do not much approve of: from this proposition it is deduced, as a corollary, that the velocities are in the ultimate ratio of the spaces described in equal moments of time. The author then adds: 'It often happens, that we cannot ascertain this ultimate ratio, although we can measure the spaces described in very small moments. We are then obliged to take these as measures of the velocity.' This passage either we do not rightly understand, or, if we do understand it, it is manifestly wrong: if, in the language of the modern mathematicians, the space be a function of the time, or if $x = \varphi t$, what is the case in which we cannot compute $\frac{x'}{t'}$?

After the composition of motions, which is well explained and illustrated, Dr. Robison proceeds to show, after Newton, that the areas are proportioned to the times; that the velocity varies inversely as the perpendicular; &c.: he also deduces the several expressions for the force, a body moving in a right line towards the centre of force, or describing a curve line round the centre of force; that is, he proves expressions such as these, $f = \frac{v'}{t'} = \frac{x''}{t'^2}$, $F = \frac{(\text{arc})^2}{\text{chord of curv}^e.} = \frac{v^2}{\text{chord of curv}^e.}$: and he distinguishes properly, as Dalembert has done before him, between the measure of the force, the body moving in a polygon, and the measure, the body moving in a curve.

In the second section the author defines dynamics to be 'that department of physico-mathematical science, which contains the abstract doctrine of moving forces; that is, the necessary results of the relations of our thoughts concerning motion and the *causes* of its production and changes.' This passage is rather obscure and vague: what does the author mean by 'the *causes* of its production'? The next passage will inform us 'changes of motion are the only indication of the agency, the only marks of the kind, and the only measures of the intensity of those causes.' We know nothing then of causes: we can indeed talk about them, by making terms stand for effects; and dynamics

in fact, treat only of effects, of spaces described, and of the mathematical laws of their description.—But, considering the great and general merit of the performance before us, we seem to ourselves degenerating into petty and peevish criticism; we turn, therefore, with satisfaction, to certain passages in which the author's perspicuity, accuracy, and mental vigour, eminently shine forth.

'These mechanical affections of matter have been very generally called powers or forces; and the body conceived to possess them is said to act on the related body. This is figurative or metaphorical language. Power, and force, and action, cannot be predicated in their original strict sense, of any thing but the exertions of animated beings; nay, it is perhaps only the exerted influence of the mind on the body which we ought to call action. But language began among simple men; they gave these denominations to their own exertions with the utmost propriety. To move a body, they found themselves obliged to exert their strength, or force, or power, and to act. When speculative men afterwards attended to the changes of motion observed in the meetings or vicinity of bodies, and remarked that the phenomena very much resembled the results of exerting their own strength or force; and when they would express this occurrence of nature, it was easier to make use of an old term, than to make a new one for things which so much resembled; because there are always such differences in other circumstances of the case, that there is little danger of confounding them. We are not to imagine that they thought that inanimate bodies exerted strength, as they themselves did. This was reserved for much later times of refinement.—In the progress of this refinement, the word power or force was employed to express any efficiency whatever; and we now say, the power of aqua fortis to dissolve silver —the force of argument—the action of motives, &c. &c.

'To this notion of conveniency we must ascribe, not only the employment of the words power and force, to express efficiency in general, but also of the terms attraction, repulsion, impulsion, pressure, &c. all of which are metaphorical, unless when applied to the actions of animals. But they are used as terms of distinction, on account of the resemblance between the phenomena and those which we observe when we pull a thing toward us, push it from us, kick it away, or forcibly compress it.

'Much confusion has arisen from the unguarded use of this figurative language. Very slight analogies have made some animate all matter with a sort of mind, a ὡσπερ ψυχη, while other resemblances have made other speculatists materialize intellect itself.

'The very names which we give to those powers which we fancy to be inherent in bodies, shew that we know nothing about them. These names either, like magnetism, express a relation to the particular substances which we imagine possess the power, or they express something of the effect which suggested their existence.—Of this last kind are cohesion, gravity, &c. They are almost all verbal derivatives, and should be considered by us merely as abbreviated descriptions or hints of the phenomena, or as abbreviated

references to certain bodies, but by no means as any explanation of their nature. The terms are the worse by having some meaning. For this has frequently misled us into false notions of the manner of acting. Perhaps the only strict application of the term action is to the effect produced by our exertions in moving our own limbs. But we think that we move other bodies, because our own body, which is the immediate instrument of the mind, is overlooked, like the plane in the hand of the carpenter, attending to the plank which he dresses.' P. 90.

And again, when he tells us not to trouble ourselves about the *intimate nature* of forces:

'The only safe procedure is to consider all the forces which we observe in action as mere phenomena. The constitution of our mind makes us infer the agency of a cause, whenever we observe a change. But, whether the exertion of force shall produce motion or heat, we know not, except by experience, that is, by observation of the phenomena. Nor will speculations about the intimate nature of these forces, and their manner of acting, contribute much to our useful knowledge of mechanical nature. We gain all that is possible concerning the nature of those faculties which accompany matter, or are supposed to be its inherent properties, by noticing the laws according to which their exertions proceed. Without a knowledge of these laws, the other knowledge is of no value.' P. 94.

The three laws of motion,—to which, in our opinion, much greater importance than is necessary has been attached,—are discussed by the author in a very masterly manner. After stating the various opinions concerning the first law, and the proofs that have been attempted of it, he adds the following excellent observation:

'All these differences of opinion may be completely settled, by adhering to the principle, that "every change is an effect." It is a matter of fact, that the human mind always considers it as such. Therefore, the law is strictly deduced from our ideas of motion and its causes; for, even if it were essential to matter gradually to diminish its motion, and, at last, come to rest, this would not invalidate the law, because our understanding would consider this diminution as the indication of an essential, or, at least, a universal property of matter. We should ascribe it to a natural retarding force, in the same way that we give this name to the weight of an arrow discharged straight upwards. The nature of existing matter would be considered as the cause, and we should estimate the law of its action as we have done in the case of gravity; and, as in that case, we should still suppose that were it not for this particular property, the material atom would continue its motion for ever undiminished.' P. 104.

The remarks on the second law, which is properly characterized as a tautological proposition, are not less excellent. The author does not directly say the law is nugatory, but we fancy we discern a struggle between his good sense and his re-

neration for the great and illustrious propounder of these laws.

We do not, however, approve of all that the learned professor has said relatively to this second law of motion. In proving the law, or rather in rendering probable the truth of the law, considered as a physical law, he introduces arguments to which we are unable to affix any precise notion. We instance one: 'A force, which we know to act equably, produces equal increments of velocity in equal times, whatever these velocities may be.' What kind of force does the author allude to? Does he know any thing of the *equable action* of the force, except from the fact of 'equal increments of velocity'? We suspect the proposition, if it means any thing, is tautological; but besides this objection, the professor's manner of writing is here very faulty: he ought not obscurely and allusively to have couched in general terms the results of particular experiments; but plainly and particularly to have stated those experiments, and then to have drawn his inferences.

But our objections and censures are not at an end: we like still less than the part just reprehended, what the author has said relatively to the question of the *forces vives*; we thought this question had been settled, and that every philosopher understood the dispute to be verbal, and why it was verbal. Dr. Robison might have learnt this from a writer he often quotes, from Dalembert: for, if our memory does not fail us, he has shown that according as you define force, its measure may be the mass into the velocity, or the mass into the square of the velocity; that is, the measure of force A, or of moving force, may be mv, and the measure of force B, or of mechanical force, may be mv^2: from applying the same term (force) to two different things, great mistakes arise; and, for a moment to descend from our grave chair of criticism, the cause of Master Slender's mistake was somewhat similar, when he carried off, instead of Anne Page, a lubberly boy dressed *like her*, in white.

We find some difficulty in conceiving how Dr. Robison, who in many parts so clearly explains what the mathematician ought to understand by the term *force*, could dictate the following passage.

'The same conclusion may be deduced from our notions of a constant or invariable force; it is surely a force which produces equal effects, or changes of motion, in equal times. Now equal augmentations of motion are surely equal augmentations of velocity. We find this notion of an invariable accelerating force confirmed by what we observe in the case of a falling body. This receives equal additions of velocity in equal times; and we have no reason to think that this force is variable. We should therefore infer, that whatever force it imparts in one second, it will impart four times as much in four seconds. So it does, if we allow a quadruple

velocity to indicate a quadruple force; but in no other estimation of force.' P. 112.

On the subject of the composition of forces, Dr. Robison properly animadverts on those faulty proofs by which the composition of forces is immediately inferred from the composition of motions; and he notices the more rigorous demonstrations of Daniel Bernouilli, Foncenex, and Dalembert. We are rather surprised that the professor should have passed over unnoticed the demonstration of Laplace; and that he should have let slip so fit an occasion for the exercise of his acuteness and sagacity, and (we may add) for the indulgence of his spleen, against that great mathematician. It is hardly fair to give our opinion without the grounds of it: but we cannot briefly enter into particulars; the demonstration of the author, in our opinion, is not free from objection.

In the section concerning accelerating and retarding forces, the author, notwithstanding his own arguments, seems not entirely delivered from verbal thraldom. He says: 'Indeed all that we know of force is, that it is *something* which is always proportional to $\frac{v'}{t'}$:' this is indeed all that is necessary to be known; and if the author had been under the influence of the same good sense that dictated the preceding sentence, he would not have swelled his book by attempting to prove that 'no finite change of velocity is generated in an instant, by any accelerating or retarding force.'

On the subject of deflecting forces, and of central forces, the author gives several of the propositions contained in the second section of Newton; the first proposition in the eighth, the first and second propositions of the ninth, and some of the first propositions of the eleventh, section. He then passes on to plane astronomy, which he treats with great neatness and perspicuity, particularly the subject of the calendar; and we subjoin an extract rather for its perspicuity, its easy and flowing style, than for its novelty of information and depth of thought.

'Astronomy, like all other sciences, was first practised as an art. The chief object of this art was to know the seasons, which, as we have seen, depend either immediately, or more remotely, on the sun's motion in the ecliptic. A ready method for knowing the season seems, in all ages, to have been the chief incitement to the study of astronomy. This must direct the labours of the field, the migrations of the shepherd, and the journies of the traveller. It is equally necessary for appointing all public meetings, and for recording events.

'Were the stars visible in the day-time, it would be easy to mark all the portions of the year by the sun's place among them. When he is on the foot of Castor, it is midsummer; and midwinter, when he is on the bow of Sagittarius. But this cannot be done, because his splendour eclipses them all.

'The best approximation which a rude people can make to this, is to mark the days in which the stars of the zodiac come first in sight in the morning, in the eastern horizon, immediately before the sun-rise. As he gradually travels eastward along the ecliptic, the brighter stars which rise about three quarters of an hour before the sun, may be seen in succession. The husbandman and the shepherd were thus warned of the succeeding tasks by the appearance of certain stars before the sun. Thus, in Egypt, the day was proclaimed in which the Dog-star was first seen by those set to watch. The inhabitants immediately began to gather home their wandering flocks and herds, and prepare themselves for the inundation of the Nile in twelve or fourteen days. Hence that star was called the Watch-dog, Thoth, the Guardian of Egypt.

'This was therefore a natural commencement of the period of seasons in Egypt; and the interval between the successive apparitions of Thoth, has been called the natural year of that country, to distinguish it from the civil or artificial year, by which all records were kept, but which had little or no alliance with the seasons. It has also been called the Canicular year. It evidently depends on the sun's situation and distance from the Dog-star, and must therefore have the same period with the sun's revolution from a star to the same star again. This requires $365^d\ 6^h\ 9'\ 11''$, and differs from our period of seasons. Hence we must conclude that the rising of the Dog-star is not an infallible presage of the inundation, but will be found faulty after a long course of ages. At present it happens about the 12th or 11th of July.

'This observation of a star's first appearance in the year, by getting out of the dazzling blaze of the sun, is called the heliacal rising of the star. The ancient almanacks for directing the rural labours were obliged to give the detail of these in succession, and of the corresponding labours. Hesiod, the oldest poet of the Greeks, has given a very minute detail of those heliacal risings, ornamented by a pleasing description of the successive occupations of rural life. This evidently required a very considerable knowledge of the starry heavens, and of the chief circumstances of diurnal motion, and particularly the number of days intervening between the first appearance of the different constellations.

'Such an almanack, however, cannot be expected, except among a somewhat cultivated people, as it requires a long continued observation of the revolution of the heavens in order to form it; and it must, even among such people, be uncertain. Cloudy, or even hazy weather, may prevent us for a fortnight from seeing the stars we want.

'The moon comes most opportunely to the aid of simple nations, for giving the inhabitants an easy division and measure of time. The changes in her appearance are so remarkable, and so distinct, that they cannot be confounded. Accordingly, we find that all nations have made use of the lunar phases to reckon by, and for appointing all public meetings. The festivals and sacred ceremonies of simple nations were not all dictated by superstition; but they served to fix those divisions of time in the memory, and thus gave a comprehensive notion of the year. All these festivals were

celebrated at particular phases of the moon—generally at new and full moon. Men were appointed to watch her first appearance in the evening, after having been seen in the morning, rising a few minutes before the sun. This was done in consecrated groves, and in high places; and her appearance was proclaimed. Fourteen days after, the festival was generally held during full moon. Hence it is that the first day of a Roman month was named Kalendæ, the day to be proclaimed. They said *pridie*, *tertio*, *quarto*, &c. *ante calendas nœmenias Martias*; the third, fourth, &c. before proclaiming the new moon of March. And the assemblage of months, with the arrangement of all the festivals and sacrifices, was called a kalendarium.

'As superstition overran all rude nations, no meeting was held without sacrifices and other religious ceremonies—the watching and proclaiming was naturally committed to the priests—the kalendar became a sacred thing, connected with the worship of the gods—and, long before any moderate knowledge of the celestial motions had been acquired, every day of every moon had its particular sanctity, and its appropriated ceremonies, which could not be transferred to any other.

'But as yet there seemed no precise distinction of months, nor of what number of months should be assembled into one group. Most nations seem to have observed that, after twelve moons were completed, the season was pretty much the same as at the beginning. This was probably thought exact enough. Accordingly, in most ancient nations, we find a year of 354 days. But a few returns of the winter's cold, when they expected heat, would shew that this conjecture was far from being correct; and now began the embarrassment. There was no difficulty in determining the period of the seasons exactly enough, by means of very obvious observations.—Almost any cottager has observed that, on the approach of winter, the sun rises more to the right hand, and sets more to the left every day, the places of his rising and setting coming continually nearer to each other; and that, after rising for two or three days from behind the same object, the places of rising and setting again gradually separate from each other. By such familiar observations, the experience of an ordinary life is sufficient for determining the period of the seasons with abundant accuracy. The difficulty was to accomplish the reconciliation of this period with the sacred cycle of months, each day of which was consecrated to a particular deity, jealous of his honours. Thus the Hierophantic science, and the whole art of kalendar-making, were necessarily entrusted to the priests. We see this in the history of all nations, Jews, Pagans, and Christians.' P. 201.

Into the laborious details, the perplexing calculations, of physical astronomy; into its minute niceties, the touchstone of its truth; Dr. Robison does not enter: but he endeavours to give his reader a notion of the principle and method by which Newton ascertained the lunar inequalities to arise from the influence of the common law of gravitation; agreeably to this plan, he introduces what, in fact, is the 66th proposition of

the 'Principia,' the ingenious but imperfect method by which the great founder of physical astronomy solved the problem of the three bodies. Dr. Robison's method, with a few trifling variations, is the same as Newton's: in the following short extracts the author's clear and good sense shines out with great lustre.

'In all this process, it is plain that we consider the heavenly bodies as consisting of matter that has the same mechanical properties with the bodies which are daily in our hands. We are not at liberty to imagine that the celestial matter has any other properties than what is indicated by the motions, otherwise we have no explanation, and may as well rest contented with the simple narration of the facts. The constant practice, in all attempts to explain a natural appearance, is to try to find a class of familiar phenomena which resemble it; and if we succeed, we account it to be one of the number, and we rest satisfied with this as a sufficient explanation. Accordingly, this is the way that philosophers, both in ancient and modern times, have proceeded in their attempt to discover the causes of the planetary motions.' P. 273.

And again:

'We must constantly keep in mind that an explanation always means to shew that the subject in question is an example of something that we clearly understand. Whatever is the avowed property of that more familiar subject, must therefore be admitted in the use made of it for explanation. We explain the splitting of glass by heat, by shewing that the known and avowed effects of heat make the glass swell on one side to a certain degree, with a certain known force; and we shew that the tenacity of the other side of the glass, which is not swelled by the heat, is not able to resist this force which is pulling it asunder; it must therefore give way. In short, we shew the splitting to be one of the ordinary effects of heat, which operates here as it operates in all other cases.' P. 278.

Our limits do not permit us to extract what is said of Newton; of his mental character, his studies, and his inventions. We think this part ably done; and especially the beginning (Art. 434), which is written with great beauty of language and justness of thought. Dr. Robison very agreeably variegates his discussions and demonstrations with historical matter: he lays down the track of Newton's investigations and discoveries; he shows how that great philosopher employed the discoveries of Kepler, and improved on the thoughts of Hooke; and he states with precision, and fully unfolds, the argument for the truth of the law of universal gravitation: in this statement, as he must needs do, the author introduces several propositions from the 'Principia,' from the third and twelfth sections. He affirms, and truly affirms, that only in two laws, the direct and the inverse square, the attraction to a sphere is the same as if

the whole matter were collected into the centre; but the affirmation is without proof, and (what is worse) without reference to a proof: and this fault of non-reference Dr. Robison frequently falls into; or, when he does refer, he refers not particularly, that is, to chapter, page, and line. The perturbations of the satellites are necessary to be known, he says; his own book furnishes not the requisite information, but the student is referred *generally* to Wargentin, Prosperin, and Laplace. But on this subject of reference our anger is not yet spent: the author, to prove the regression of the apsides from a force varying in a ratio less than the inverse square, refers his reader to Art. 226, in which there is no proof of the thing in question.

The lunar inequalities are imperfectly discussed by Dr. Robison: but the figure of the planets and the tides, more elaborately and *mathematically*; for we think the learned author, in general, too lavish of words, and too sparing of symbolical demonstration. In an elementary treatise, it is not our recommendation to embroil the student amidst the tumult and rapid mutation of symbols: but we love conciseness: and, as mathematicians, know that symbols, be they algebraic or geometrical, prodigiously expedite the process of deduction.—But to return to the figure of the earth: it is treated of very ably and judiciously; and those students who either have not read, or who have not access to, the dissertations of M'Claurin and Clairaut, may, from the present pages, commodiously and pleasantly augment their mathematical knowledge.

Dr. Robison, more than once, gives indication of a hostile mind to M. Laplace: he rather steps out of his plain course, to animadvert on the opinion which that mathematician has given respecting the ring of Saturn. Dr. Robison is of opinion that the matter of the ring is kept together by its cohesive nature. Laplace thinks the ring to consist of parts independent of each other; not coherent, but preserving their mutual proximity by means of the equilibrium of the forces with which they are animated: and he gives the following reason why he rejects the hypothesis of the cohesive matter of the ring: 'Il est, en effet, contre toute vraisemblance, de supposer que ces anneaux ne se soutiennent autour de Saturne, que par l'adherence de leurs molécules: car alors leurs parties les plus voisines de la planete, sollicitées par l'action toujours renaissante de la pesanteur, se seroient, à la longue, detachées des anneaux, qui, par une dégradation insensible, auroient fini par se detruire, ainsi que tous les ouvrages de la nature qu'n'ont point opposées des forces suffisantes à l'action des causes etrangères.'

This argument of Laplace, Dr. Robison does not refute; but suspects that the equilibrium of the ring, according to the French

philosopher's hypothesis, may be of that kind which has no stability. The precession of the equinoxes, and the nutation of the earth's axis, are very clearly explained: to this explanation succeed observations of a miscellaneous nature, but containing arguments for piety and incentives to religious gratitude. The author then descends again on mathematical ground, and treats of the tides. This interesting, but difficult and intricate, subject, is very ably discussed; and, like the figure of the earth, if we consider the other parts of the work, with disproportionate care and fullness. But of this it is not our intention to complain; yet we cannot help suspecting that some peculiar cause, such as the author's fondness for, or more perfect knowledge of, these subjects, rather than deliberation and reflection, made him treat these fully, and other subjects in physical astronomy slightly and imperfectly: let, however, the cause be what it may, the author has laid down his facts and reasonings concerning the tides with singular perspicuity and acuteness. On no subject are his explanations and illustrations more happily conceived, or more elegantly expressed. The author concludes his work with many excellent remarks and acute criticisms; for, having throughout manifested symptoms of hostility towards the French mathematicians, he here directly controverts certain of Laplace's reasonings. Beyond doubt, the author has talents for controversy; but he seems to us sometimes to have created an opportunity for their exercise, and to have combated with unnecessary vigour mere phantoms of opinions.

The style of the work is easy, varied, and without abruptness: occasionally bold and nervous, yet not entirely free from faults; some originating from negligence, others from contemptuous contumely; for with the mathematicians of the continent Dr. Robison does not seem disposed to preserve the accustomed relations of peace and amity.

The arguments, and many parts of the work, are controversial, are generally stated with ability and, we may add, frequently with asperity; so that sometimes expressions occur not very dignified, nor conceived, it should seem, in great benevolence. Would it not have been sufficient, for all ends of morality, to have stated the argument for a first cause, and the motive for piety from the order, harmony, and beauty of the universe, without severely castigating Laplace for attempting to prove the law of gravitation to be essential to all qualities that are diffused from a centre? Why, into a treatise of mechanical philosophy, is 'the Corsican master of Laplace' introduced? Such expressions, however they may suit the fashion of the times, yet, for the permanent fame of the author, we wish to see expunged from his mathematical disquisitions; and

if insidious attempts to undermine what is excellent in social and religious life are to be, as they ought, exposed and chastised, we wish rather to hear grave and dignified rebuke, than peevish refutation.

But were the faults of the present work such as we have noticed, more numerous and weighty than they are, still we should say without hesitation, that it eminently merits our recommendation and the public patronage. Neither announcing a new theory, nor laying claim to originality for its plan and conduct, yet the work bears strong marks of a mind acute, vigorous, and inventive; it is better entitled, than any work we are acquainted with, to the merit of having at once stated things familiarly and precisely: whether the author were a profound mathematician, whether he thoroughly understood those parts of physical astronomy which he has slightly considered, we have not sufficient grounds for determining; since, sometimes concise, at others full and satisfactory, he creates within us a doubt whether he always economically drew from the stores of an enriched mind what was sufficient for the occasion, or whether he did not sometimes lavishly expend all his acquired and treasured notions.

We shall hail the appearance of the second volume; but the recent death of the illustrious author occasions some anxious inquietude respecting its fate.

ART. VII.—*Les Recettes Extérieures. Par Sir Francis D'Ivernois.* 8vo. *7s. Boards.* De Boffe. 1805.

DURING the progress of the French Revolution, sir Francis D'Ivernois has not been an idle spectator. Roused by the sufferings of his oppressed countrymen, filled with honest indignation as he witnessed the calamities which the iniquitous conduct of France heaped upon the once happy, independent, and inoffensive republic of Switzerland, his time and his talents have been actively employed in developing the springs which have in succession set the revolutionary machine in motion, and in pointing out the means which in his judgment were best calculated to stem the torrent of unprincipled aggression which has threatened and continues to threaten with destruction every regular, every sacred establishment in Europe.

In the course of our great national contest, the attention of a common observer is naturally directed to the destruction of fleets, the fatal conflicts of contending armies, the glorious achievements of a surviving hero, or not less glorious death of a distinguished leader in the hour of victory; while less apparent but not less important facts remain unnoticed or un-

known. A knowledge of the internal state of a country, of the resources necessary for raising and keeping up an expensive military establishment, an accurate dissection of the sinews of war, cannot fail to interest the enlightened statesman, and must form a prominent part in all political speculations. Sir Francis has particularly directed his attention to the state of the French finances at different periods of the revolution, and his opinions during the last war attracted the notice of several leading members of administration. His object in the present publication is, in the first place, to offer a justification of some of his former propositions, which have been attacked by M. Hauterive in a work entitled '*De l'Etat de la France à la Fin de l'An VIII.*:' and afterwards to show that the breach of the treaty of Amiens on the part of France arose principally from the first consul's pecuniary embarrassments; that the permanent expenditure of the French government much exceeds the permanent income; that the deficiency is only to be supplied by foreign contributions, or a continued system of aggression upon defenceless or intimidated states; and that a firm and powerful confederacy of independent powers, determined to resist every species of injustice and extortion, to cut off all external supplies, and to drive back the spreading armies of French robbers within their ancient frontiers, presents the only effectual means of checking the desolating career of the imperial usurper, and of restoring to afflicted Europe permanent peace and security. The great engine which enabled the directory to make most uncommon exertions, attended with not less extraordinary success, was the astonishing forced circulation of paper money, deriving its credit from the sale of the confiscated estates, or national domains, amounting to nearly one-third of the real property of France. While assignats sustained even a tolerable degree of credit and negotiability, the effects of such a system seemed to baffle conjecture. M. D'Ivernois, however, predicted the rapid depreciation and total extinction of the paper circulation; and inferred, as a consequence, the ultimate success of the allied armies, and ruin of the revolutionary government. Events have disappointed his hopes, and given occasion to M. Hauterive and others to ridicule his calculations; but they have by no means falsified his predictions. This stupendous paper fabric fell to the ground; the internal resources of France had failed; *mandats* appeared but for a moment as the unsubstantial and fleeting shade of the departed assignats; the brilliant campaign of the combined Russians and Austrians infused the most sanguine hopes of success; but, as Mr. Pitt afterwards declared in the house of commons, their hopes were blasted by one of the most unexpected vicissitudes which ever marked the chances of war. Instead of any advantage being taken of this com-

bination of favourable circumstances, the total defection of Russia, and a relaxation of every spirited effort on the side of Austria, produced irretrievable delay. In the mean time the directory yielded to the embarrassments with which they were surrounded; and the daring spirit of Bonaparte led him, at all hazards, to seize the reins of government. The treasury was exhausted, the pay of the troops some months in arrear, whole battalions deserted their colours. Had a good understanding, therefore, continued between the allies, and Bonaparte been reduced to defensive operations, and confined to his own resources, he would have soon participated the fate of the directory. On the contrary, encouraged by the supineness of his enemies, and seeing no alternative but to make foreign territory the theatre of war and pillage;—by flattery, and by lies, he attempted to throw a veil over the distressed state of the finances; by forced conscriptions and exactions, he levied a large but ill-provided army, which, stimulated by the hopes of plunder, traversed the Alps without opposition. The battle of Marengo decided the fate of the war, and placed the whole of the remaining riches of Italy at the disposal of the conqueror. Holland, Switzerland, and the German States on the banks of the Rhine, at the same time supplied all the wants of the other French armies, and even sent a surplus to Paris. Thus the whole system of French finance, during the continuance of the war, reduces itself to confiscations, and foreign plunder,—robbery at home, robbery abroad.—The amount of the sums raised can never be accurately ascertained. We have, however, some few curious documents upon the subject. By the calculations of Ramel, it appears that the number of lots of national domains alienated up to the year VI. (1798) was 1,023,741; which were set up at about two milliards and a half * (one hundred millions sterling) supposed real value, and were actually sold for about eight milliards. The buyers, however, offered so great an advance, on the certain speculation of the rapid depreciation of the paper money, previous to the stipulated terms of payment, that they are supposed to have completed their purchases for little more than one milliard (forty millions sterling) effective value. This, however, is not a true criterion of the actual services rendered to the government by the creation of assignats, which would be more accurately known by their comparative nominal and actual value at the different periods at which they were issued. Making every reasonable allowance, therefore, it does not appear too much to admit, that wherever

* When the sums quoted appear by themselves, they mean French livres. Formerly 24 was accounted par between this country and France. At present the exchange is about 26. For the sake of round numbers, and as coming nearest the truth, the exchange throughout this article is taken at 25.

the loss was sustained in the course of their fall and ultimate annihilation, the original service performed by the assignats was equivalent to the operation of 200 millions sterling in specie. The amount of foreign contributions, the produce of the system of plunder which took place in every territory occupied by French troops, would form no inconsiderable item in the account under the head *Recettes Exterieures;* but, from a natural wish on the part of the French ministers to conceal the truth, an accurate calculation is not to be expected. From partial acknowledgments, however, and from a general view of the numerous armies fed, clothed, and paid, at the expence of the unhappy countries by which they were visited, it is not improbable that Holland, Switzerland, Germany, and Italy, furnished to France an aggregate saving and supply of nearly 1500 millions (60 millions sterling); a sum nearly equivalent to the whole regular, or rather irregular, revenue, which was collected in France during the continental war.

After the treaty of Luneville, notwithstanding the operation of these extraordinary means, the expences of the consulate still continued to exceed the income, and Bonaparte was reduced to the necessity of making use of every possible expedient to conceal or get rid of the *deficit*. The tribune, Berenger, revealed the truth in an excellent speech upon the state of the finances; but he was soon silenced by being called to the council of state, and attached to the section of finance, that he might become the instrument of carrying other means into execution more agreeable to the ambitious and impatient spirit of the first consul.

A floating debt of near 300 millions (12 millions sterling) was got rid of by forced payments, amounting in real value to little more than 34 or 35 per cent. A great part of this was effected by obliging the creditors to receive at *par* paper securities founded on the redemption of ground rents, and the national domains, (called *cedules*, *assignations pour rachat de rentes foncières*, and *rescriptions sur les domains nationaux*,) although they were notoriously at a discount of from 60 to 70 per cent. Above 100 millions were funded,—as it was said, after the example of England. The imitation was most singular. Instead of the holder of 100l. receiving a quantity of nominal stock equivalent to the actual value of his demand, the French creditor was forced to take for his 100 francs actual value, a receipt (*inscription*) entitling him to an annuity of 3 fr. at the moment when a small 5 per cent. stock previously created was at 55; so that in fact he received only 33 per cent. on the amount of his just debt. The only consolation was, that a composition of seven shillings in the pound upon this consular bankruptcy was preferable to a total loss.

The sale of the remaining national domains for any thing

they would fetch, and the redemption of ground-rents, the capital produced by which was made to serve the purpose of swelling the ordinary revenue, were measures, in fact, calculated only to keep the body politic in temporary motion, at the expence of its radical strength. The consul also seized upon the forests throughout France, and converted them into a source of no inconsiderable profit.

Another expedient was the exacting from officers entering upon public functions, an advance of money as a security for their fidelity, under a promise of paying 6 per cent. for the deposit, while the principal was applied to the service of the government, and no means provided for the payment of the interest. In opposition to all this, the friends of the consul boasted of the rate of interest being lowered, the establishment of a sinking fund, and the introduction of regularity in the management of the public accounts. The fall in the rate of interest is chiefly to be attributed to the disappearance of the paper circulation, and the apparent impossibility of its being soon restored; so that capitalists, if they receive any payments at all by way of interest for loans, are more secure of such payments being of efficient value.

Bonaparte's sinking fund has hitherto been a truly ridiculous experiment. The advantages of a sinking fund, abstractedly considered, are too obvious to admit of argument; but these advantages can only be realized when the net revenue not only meets the current expenditure, but admits of the faithful application of a growing surplus to the extinction of the debt contracted. What then is to be thought of a sinking fund of 10 millions (400,000l. sterling) in a government which created the debt it wishes to extinguish, by robbery and injustice; which has not credit enough to borrow an additional livre; and where the actual income is totally inadequate to meet the ordinary exigencies of the state?

The amount of the net revenue of France, according to the budget of the year IX. (ending the 22d of September, 1801), appears to be 473,508,511 fr. (about 18,940,000l. sterling); to which was afterwards added an article to the amount of 22 millions (880,000l.), under the head *recette extraordinaire et extérieure*. The avowed expenditure of the same year was 526 millions and a half (21,060,000l. sterling). The budget of the next year announced the revenue to be 503,521,623 fr., and sufficient to cover the expenditure. No allowance, however, is made for temporary resources, as distinguished from fixed and permanent income. The year XI. (ending September, 1803) gave an opportunity to Bonaparte to boast of the flourishing state of the finances; for, having estimated the supplies at 589 millions and a half (23,580,000l. sterling), he produced a budget of ways and means amounting to

619,500,000 fr. (24,760,000l. sterling). This extraordinary increase of revenue, however, above the preceding year, is accounted for by a contribution levied on Piedmont of 20 millions; by carrying into the national treasury 16 millions raised for local purposes in the different departments (a trick similar to what would be the case were the English minister to swell his budget by introducing the county rates); by an increase of 11 millions on the sale of felled timber; by a *recette extérieure* of 21 millions, the source of which is left to conjecture; and by a sum of nearly 25 millions, which Bonaparte, taking advantage of a few voluntary offers to pay a per centage on the direct taxes during the war, forcibly levied on all who were able to pay it, and has since been obliged to abandon. This income, therefore, was not likely to be permanent; accordingly, in the budget of the year XII. (ending September, 1804), the ordinary revenue is estimated at only 551 millions (22,040,000l. sterling), while the expenditure is estimated at 700 millions (28 millions sterling). This deficiency is provided for by the securities given by public officers; by the sale of national property, and redemption of ground-rents, amounting to 46 millions; and by what is simply called *moyens extraordinaires*, amounting to no less than 103 millions (above four millions sterling). No information is given respecting this last article, except that it arises from the performance of *sacred* engagements. It admits of easy explanation, however, by adding part of the price received from America for the sale of Louisiana, to a large subsidy from Spain, and a smaller *douceur* from Portugal.

Having thus given a general view of the income and expenditure of the last three years, the principal sources of the ordinary revenue merit our notice; for which purpose we shall select the budget of the year XII. (1804).

The most productive article is a direct land-tax, amounting to 210 millions (8,400,000l. sterling). The next and only other article of magnitude, occupying one line, is called *regie de l'enrégistrement et des domaines*, producing 180 millions (7,200,000l. sterling). This consists of various branches: a duty payable for registering titles on the succession to or alienation of real property, producing near four millions sterling; stamps, one million sterling; duties on stage-coaches, wrought gold and silver, tobacco, and other smaller duties, one million more; and the remainder forms what is called the *revenue domanial*, arising from the national forests, canals, salt-works, and the rents of lands and houses still remaining in the hands of government. The other principal heads are the customs, 25 millions (one million sterling); post-office, 11 millions (440,000l.); lottery, 12 millions (480,000l.); doors and windows, 16 millions (640,000l.);

and patents, 17 millions and a half (700,000l.). There are also a personal or poll tax, a tax on moveables, and a sumptuary tax, producing 32,800,000 fr. (1,312,000l.).

It is acknowledged by Fabre, in the report of the year XII. (1804), that the ordinary revenue was likely to suffer further defalcation, and could not be expected to reach 500 millions (20 millions sterling); which confession would not have been made had it not been necessary to pave the way for the imposition of new taxes. Those resorted to, were a duty on the carriage of goods and merchandize by land, fixed at 10 per cent. on the price paid to the carrier; a large additional duty on the importation of foreign tobacco; and an excise duty on liquors. The sum total of these duties is not expected to exceed from 15 to 18 millions, a considerable part of which will be absorbed by the expences of management.

We have already seen that while the ordinary revenue has diminished, the expenditure has rapidly increased. The budget of the year XII. (1804) gives the following particulars of its appropriation.

	Livres.	*Sterling.*
Public debt, including perpetual annuities, and those on lives	71,153,766	2,846,150
Minister of justice - - -	23,000,000	920,000
——— for foreign affairs -	7,000,000	280,000
——— for the home department	34,730,919	1,389,237
——— of finance - - -	77,677,000	3,107,080
——— of the public treasury	8,000,000	320,000
——— of war - - - -	268,000,000	10,720,000
——— of the marine & colonies	180,000,000	7,200,000
Diplomatic expences *(negociations)*	15,000,000	600,000
Sinking fund *(fonds de reserve)*	15,438,315	617,533
Total *Liv.*	700,000,000	£28,000,000

The expences incurred by reason of the war, during the first year, are estimated at not quite 80 millions (3,200,000l. sterling); which being deducted from the above sum total, leave 620 millions (24,800,000l. sterling) as the ordinary permanent or peace expenditure. To this, however, are to be added the emperor's new civil list, valued at 30 millions (1,200,000l.); and a provision for the clergy, which has been promised but not yet carried into effect.

We have thus, we hope, given a sufficiently intelligible, though short, account of the state of the French finances up to the period when Bonaparte assumed the imperial dignity. We have taken the work before us chiefly, but not entirely, for our guide; without particularly wishing to detect some probable errors, as we believe sir Francis has studied accuracy as much as the nature of the subject would admit.

The remaining part of the work contains many ingenious observations upon the circumstances which oppose the amelioration of the revenue, and the causes which are likely to keep up the increased expenditure.

One principal obstacle to the present increase of the national revenue is the general impoverishment of the nation, by the actual diminution of what may be called the taxable income *(revenue imposable)* of the inhabitants. It is justly observed, that the riches of a country, or its means of supplying the wants of the public treasury, are not to be estimated, as M. Hauterive has estimated them, by the actual state of its population, but by the number of those who are in affluent, or at least easy, circumstances. Sir Francis is of opinion that the taxable income of the nation, since the commencement of the revolution, has been diminished by one-half; but taking the diminution at only one-third, the result, respecting the power of contribution, evidently supports his argument. The great subdivision of property, the suppression of feudal rights, and the rise in the wages of labour, are also mentioned as hostile to the collection of a large revenue. Upon this we shall only remark, that where the division of lands creates a number of small proprietors, who, from the difficulties attending their new situation, have little or nothing superfluous, no great assistance is immediately to be expected in support of an ambitious and expensive government; at the same time, such a system is certainly not inimical to progressive prosperity and opulence, if combined with peace, security, and public economy.

Besides, the loss of foreign and colonial commerce, and the almost total annihilation of manufactures, put off to a distant period any hopes of reaping much benefit from indirect taxes upon articles of consumption. Even in the present impoverished state of France, taxation bears a much higher proportion to the population than in any other country in Europe, Great Britain excepted; and the total amount of charges which press upon the people, greatly exceed those of the monarchy. The causes which have produced so large an expenditure, and seem likely for some time to continue their operation, are principally the increase of territory; the alienation of the lands of the clergy, hospitals, and colleges; the paradoxical system of equality combined with an imperial despotism; and the establishment of a military government in the hands of an usurper.

The increase of territory has not been attended with equivalent advantages. The domains of the clergy, of hospitals, and colleges, formerly produced a revenue of about 100 millions (four millions sterling); of which the royal treasury indirectly enjoyed the advantage, as it was thereby relieved from making provision for these necessary and useful establishments. The same sum may not now be requisite for those

purposes; but it is evident that unless public schools, charitable institutions, and a regular religious establishment, be neglected and disregarded, the public at large must sustain a considerable additional charge for their support.

By the system of equality which Bonaparte and his subjects mean to maintain, is to be understood, if it means any thing, the eligibility of every citizen to public employments, without distinction of rank or fortune. The administration of justice in the time of the monarchy, was unaccompanied by public expence. The supreme courts, or parliaments, were composed of men of fortune and high consideration, who served gratuitously, and held their seats as an honourable distinction. At present there are a grand court of review, thirty courts of appeal (consisting of from five to six hundred members), two thousand inferior judges civil and criminal, and about three thousand six hundred justices of the peace; all of whom receive greater or less salaries from the public purse, which together considerably exceed one million and a half sterling. The same observation applies to every other department. When men of no property are selected to fill the offices of government, they will have a stronger interest in supporting it; but must receive a higher recompence for their services, to maintain the credit and character belonging to their respective situations.

The elevation of a soldier of fortune to an imperial throne, naturally leads us to expect an expensive military establishment. We accordingly find that even subsequent to the treaty of Amiens, Bonaparte, instead of disbanding any of his troops, or reducing his expenditure, commenced new levies for the purpose of doubling the army of the line, as the surest means of supporting his authority and gratifying his ambition. Since the assumption of the imperial title also, hardly a week or a day has passed without creating some place not less profitable to the individual who holds it, than useless to the state; to dazzle the eyes of the multitude by adding splendour to his throne, and to procure the interested services of a crowd of servile dependants.

It is a curious fact, that though the extravagance of the old court was one of the chief causes of complaint, the upstart family of a Corsican rivals the proud house of Bourbon in prodigality and magnificence: though one-third of the resources of the country have disappeared, the people are subjected to much heavier burdens; and the chimerical pursuit of liberty and equality has terminated in the usurpation of a military adventurer, the comparative extent and exercise of whose power stamp the ancient monarchy with the character of moderation and freedom.

It has been already observed, that the only means hitherto employed by Bonaparte to cover the actual *deficit* in his system

of finance, have been temporary expedients at home, and large contributions and subsidies from abroad.—At the moment we are directing our attention to the subject, the February report to the legislative body has been received, and sir Francis has no occasion as yet to be ashamed of his opinions. The expences occasioned by the war, indeed, considerably exceed his calculations; but the actual deficiency of legitimate or permanent ways and means, remains obvious and uncontradicted. The produce of the national forests is estimated at above 45 millions (1,800,000l. sterling); some remaining lots of national domains have supplied above six millions (240,000l. sterling); and there is an avowed *recette extérieure et extraordinaire* amounting to no less than 141 millions (5,640,000l. sterling), exclusive of large sums unaccounted for, levied by and applied to the support of a considerable part of the army, occupying Holland, Hanover, and Italy. The general conclusions drawn by sir Francis are, that in order to sustain and establish his recent usurpation, to harass and intimidate his enemies, and to procure the necessary assistance of foreign pecuniary contributions, war holds out to Bonaparte more advantages than peace; that were his power strictly confined within the limits of France, and independent states relieved from the depredations of his armies, and the ruinous effects of his insatiable rapacity, his government must either fall under the pressure of its own weight, or give way to some new system of economy and moderation, more compatible with the general security and tranquillity of Europe. To accomplish this object, sir Francis looks forward only to a powerful and well cemented confederacy of continental powers; and concludes his wishes, rather than his arguments, on this subject, with an animated appeal, of which the following extract may gratify the French reader, as a favourable specimen of the author's style and talents as a writer.

'Dans une circonstance bien moins périlleuse, l'Europe dût sa délivrance à un jeune Monarque qui accourut du fond du Nord avec une poignée de guerriers pour sauver la religion protestante et les libertés du Corps Germanique. Sa mémoire, après deux siècles, est encore en vénération parmi les peuples dont il releva le courage abattu, et qui, en se ralliant sous ses étendards, virent tout-à-coup changer leurs défaites en triomphes. Puisse le continent devoir encore une fois son salut aux Héros du Nord! Puissent les successeurs de l'illustre Gustave, de l'immortel Frédéric et de Pierre le Grand, ranimer cet éclat des trônes légitimes qui semble pâlir devant la funeste splendeur d'un trône usurpé! Puissent-ils se réunir pour venger le véritable honneur des Couronnes! Puissent-ils entendre ce murmure sourd, ces plaintes secrètes de leurs plus fidèles sujets qui gémissent de voir dans le crime tant d'audace et dans le bon droit une circonspection si voisine de la faiblesse! Qu'ils fassent

enfin sortir le continent de l'humiliation où il se plonge de plus en plus, de cette attitude basse et craintive qui a tous les désavantages d'une défaite sans combats et d'une soumission sans résistance!' P. 268.

From a review of the extraordinary and unexpected events which, during the French revolution, have successively baffled all previous calculation, we are not disposed to swell the list of political prophets. At the same time, the attention we have bestowed upon the work before us is a sufficient proof of the pleasure we feel in the collection and diffusion of interesting and useful information.

ART. VIII.—*The Triumph of Music; a Poem, in six Cantos. By William Hayley, Esq.* 4*to.* 10*s.* 6*d. Boards.* Payne. 1804.

AMONG the various departments of poetry there is not one, perhaps, which demands a rarer assemblage of different talents than the simple narration of a fictitious tale in verse. With respect to the invention or selection of an interesting action, the developement of character, the skilful arrangement of incidents so as to bring them to bear upon the reader's feelings with the greatest possible advantage,—thus far the poetical fabulist is upon a level with the novel-writer. But to the qualifications requisite to surmount these difficulties, the metrical romance-writer must superadd others of no mean acquisition. He must be a master of easy elegance and diversified harmony in English numbers;—he must possess that energy of phrase and measure which may keep the lower and unimpassioned parts of his narrative from offending by vulgarity, without running on the other hand into a disproportioned pomposity which turns the whole into burlesque; at the same time, in those portions of his story which are addressed to the passions, he must know how to rise without rant, and to melt without whining.

Among those who have amused the public with productions of this class, the author of 'the Triumphs of Temper' justly holds a distinguished place, notwithstanding the caustic sarcasm of the epigrammatist*. The allegorical machinery introduced into that poem, so boldly imagined and yet so amply illustrative, together with a light sprinkling of the mock-heroic, gives a sprightly grace to the trials of Serena, that will make them always please.

---

* We allude to an epigram which we have heard quoted in conversation; and which we subjoin, not because we think it just, but merely for the sake of its *point*.

'Through six long books she keeps her temper still:
'Tis more, by G—d! than half his readers will.'

We are the foremost to acknowledge and to respect the general merits of Mr. Hayley's muse, and on that very account we shall be more free in our strictures. The insipid poetaster is in no danger of attracting the attention of the public sufficiently to corrupt their taste. It is chiefly in the 'exemplar vitiis imitabile'—the author whose general excellence gives currency to his particular defects—where criticism is called upon to put forth her authority and to wield her ferule.

A brief preface is prefixed to the work, explaining its origin and plan; the most material part of which we shall extract.

'It has been the purpose of the author in the following poem, not to display all the various efficacy of music, but to commemorate one very striking example of its moral influence.

'Those who consider this powerful art as a mere amusement, may think it hardly credible, that music could have such a sudden moral influence on two men, whose habits of life were barbarous in the extreme: but the extraordinary occurrence, to which I allude, (described in the second canto) is, in truth, an incident of personal history. I read it many years ago, with singular delight, in the memoirs of an Italian musician, and treasured it in my mind, as a circumstance, that might serve for the basis of an interesting poetical composition.

'The incident was so powerful, it occurred continually to my recollection, and I imagined it might be advantageous to a poem founded upon it, to introduce a variety of persons, whose peculiar characters and situations might naturally give rise to great varieties of verse. I hoped such an introduction of brief compositions for music might produce a desirable effect in relieving that monotony, of which many readers are apt to complain, in perusing successive books of heroic rhyme, though composed by the most harmonious of our poets.'

This plan of interweaving short lyric pieces into the main work, though not entirely new*, has never been carried so far as in the present work; and assuredly there is no reason in the nature of things which should debar a poet from this agreeable method of enlivening his narrative, provided it be executed without trenching on the more important qualities of probability and consistency. For our own part, we hail the innovation, if it must be called so; though we think Mr. Hayley has not taken so much advantage of it to diversify his composition, as his plan would have admitted. His lyric pieces do not *stand out* from the ground of the poem sufficiently to give the desirable relief. They are indeed written in a different measure,

* If we mistake not, Cowley's Davideis affords an example of a lyric poem blended with epic; as 'the Pleasures of Memory' does of the same intermixed with didactic poetry. Mr. Hayley himself also furnishes an instance, in his 'Triumphs of Temper.'

as well as printed in a smaller character: but very little difference is perceivable in the tone of passion or the elevation of phrase. All is smooth, elegant, and tender. But the sonnets and the hymns ought to have been more prominent. As it is, the ear only is tickled with the variety of metre.

But, before we enter on any detailed remarks, we will present our readers with an abstract of the story which forms the ground-work of the poem; passing over some few subordinate incidents, which, though they conspire to produce the pathos, yet do not constitute an essential part of the main story. Of course, in estimating the effect of the tale, the reader must make all due allowances for these curtailments, which brevity compels us to make.

Lucilio, a Venetian of great accomplishments, particularly in music, enjoys the highest domestic felicity in an amiable wife and daughter, both likewise well skilled in the same art. One dark evening, when they are on a water excursion, a storm arises, and sinks the boat. Lucilio escapes himself; and by his exertions bears his companions to the shore, but not till all hopes of their restoration to life are vain. His grief at their loss is extreme. After a time, however, when its poignancy is somewhat abated, he is induced by the persuasions of his friends to divert his mind by giving lessons in his favourite art to a young female, who had been from a child an intimate friend of his deceased daughter. This female, the young Venusia, lives with her father Donado, a proud ambitious nobleman of Venice; who keeps her as secluded as possible, in order to further the avaricious purpose which he has formed of giving her in marriage, with or without her consent, to a wealthy old nobleman, by name Zanetti. The woeful wan Lucilio, however, is viewed by the father as a safe visitor, and consequently has free admittance to Venusia's apartment to give her his musical instructions. At first the tutor views his fair pupil in no other light than as his lost daughter's friend, and she considers him as her 'parental bard.' By degrees, more tender sentiments arise on both sides: pity melts *her* soul to love; while *he*, from the disconsolate widower, slowly softens into an Abelard. He presumes not, indeed, to aspire to the possession of her heart, nor does he abuse the liberty of admittance granted him by her father, till accident produces an explanation by bringing to his ears the unkind intentions of Donado. He immediately communicates them to Venusia, not without betraying some symptoms of deep regret, which she perceives, and, to dispel his fears, warmly protests that she never will be Zanetti's bride. On sounding an aunt, she finds the fatal intelligence too true. After a restless night, she early in the next morning beholds this aunt at her bed-side; who comes to impart a vision which had offered itself in her

sleep, and in which the mother of Venusia (who had perished at the birth of her daughter) appeared with an infant at her bosom, and directed that her daughter should within three days flee to Milan, adding that love would supply a secret guard. Venusia herself is soon after indulged with a vision which confirms her aunt's narration. She therefore makes her own heart her interpreter; and departs in the evening with her destined lover, who fortunately has a friendly priest, a native of Milan, then staying at his house. This priest joins their hands; and next morning the happy pair, having first written a joint letter to supplicate forgiveness from the stern Donado, set off in the disguise of pilgrims for Milan, in company with Theodore the priest, Marcella an amiable widowed sister of Lucilio, and Marcellina her young daughter. The place which they choose for concealment is a cottage in the vicinity of Milan, near to a convent, the prior of which is allied to Theodore. Here they reside screened from all notice; not even venturing out, except when early in the morning they go to pour forth their grateful devotions on the organ in the convent choir.—Meantime the inexorable father hires two bravos, Lucio and Basil, to assassinate Lucilio, and fetch Venusia back. These ruffians soon trace the lovers to their retirement; and, finding that they are in the habit of spending some time in the chapel every morning to indulge their love of sacred music, they fix on this as the fittest place and time to perpetrate their nefarious scheme. The scene that follows, as it gives to the poem its title and is a prominent feature in the story, shall be laid before the reader in the poet's own words.

'It chanc'd one morn, a morn of awful note!
To sacred music they their souls devote:
With long delight, and zeal 'till then unknown,
Lucilio sung, in faith's sublimest tone,
The hymn, that spoke his confidence in God.—
And now the pavement, near the door, they trod;
But ere the quick Venusia reach'd the key,
She hears a step; she starts; she turns—and see!
In the lock'd chapel a strange figure stands!
She darts upon it with extended hands:
"'Tis an assassin!" (she exclaims, aghast)
"Fly! Fly! Lucilio, while I bind him fast!
Fly, ere his dark accomplices appear!"
With love superior to all selfish fear,
That made her tender arms an iron clasp,
She held the speechless Lucio in her grasp:
Suddenly prostrate at Lucilio's foot
The trembling Basil, for a moment mute,
Knelt, in the tears of penitence, and said,
Shaking with strong compunction, not with dread:

" We were assassins; but abjure the guilt:
Let tears atone for blood in purpose spilt!
Most true, our night in that dire purpose past;
We fixt this fatal morn Lucilio's last!
But mark! how Heaven defeats the subtlest plan
By the blest talent of this godlike man!
His harmony, inspir'd by angels, wrought
Conversion in our souls surpassing thought,
Hearing his hymn, in mutual tears we burst;
Each in his brother new repentance nurst.
Our whispers, for we fear'd to speak aloud,
Have preservation to Lucilio vow'd.
Fear not, fair lady! so divinely brave!
Whate'er our destiny, your lord you save.
The man, you hold as hostile to his life,
Has sworn to shield him from all future strife."
With manly penetration, void of fear,
Lucilio saw their penitence sincere;
And fondly smiling on his lovely guard,
Whose wond'rous force still prest her prisoner hard;
" Doubt not," he said, " my tutelary love!
Release your captive!—trust the powers above!
We are blest mortals, who, with mercy's rod,
May lead these lost, and recreant souls to God.
I read their true repentance in their eyes;
Let them attend us! fear no base surprize!
Be it our joy to give repented sin
A larger recompence, than guilt could win!"
Thus as Lucilio spoke, angelic grace
Shed a new lustre o'er his manly face:
With looks, that show'd the fondness of her soul,
Venusia yielded to her lord's controul;
And pressing his dear hand, with speechless pride,
Homeward she walk'd exulting by his side;
Yet hardly free from terror's anxious sway:
While, at his bidding, in their dusky way
Advancing, first along the sacred dome,
Their converts lead, and reach her rural home.' P. 40.

Thus the ruffians are converted and reclaimed. A new attempt is now made, through Marcella, to move Donado; but in vain. To secure the lovers, therefore, still further from his fury, Theodore proposes their removal to a mansion of a friend of his, 'the good Manfredi:' who lives so utterly secluded from the world, that, excepting Theodore and a brother, he refuses to see any visitors; yet, being a man of benevolence, upon hearing from Theodore the danger of his friends, he kindly invites them to take shelter under his roof, on condition that no intercourse between himself and them is to take place unless by letter. The cause of Manfredi's seclusion

is a vow which, it seems, he had taken some years ago, in consequence of having accidentally destroyed his own child, a boy of seven years of age, at a feast in celebration of his birth-day. The mother of this boy, then just recovering from child-bed, had soon followed her son; and, to fill up the measure of the widower's miseries, his infant daughter, being placed out under the care of a hired nurse, had fallen into a decline, and expired not long after its mother. Many fruitless attempts are made by the new guests to comfort their drooping host, and lead him from his self-tormenting gloom back to cheerfulness and society. But he persists in refusing to remit his penance for 'the slighted daughter and the slaughtered son.' Yet in written courtesies he loves to discourse with his friendly inmates; and to Venusia in particular he imparts a hope that at some distant period, when the time allotted to his penance should expire, he may fold her in his *parental* arms. Meantime they enjoy the pleasures of sacred music in a small temple dedicated to Pity, where an organ is erected, and where Manfredi in an adjoining room hears and is heard without being seen. Here also a sort of album is kept; in which are transcribed many sonnets and hymns by Manfredi and his guests, expressive of their respective feelings, but all of a devout and melancholy cast.

During all this, Donado, finding no means of gratifying his revenge, resigns himself to coarser passions, takes into his house a low-born but artful woman as kept-mistress, and is honoured by having two bantlings of hers fathered upon him,—

> 'Tho', truth to tell (a truth to others clear)
> Their real father was a gondolier.' P. 110.

By a singular concurrence of circumstances, which we must here omit, his life is soon afterwards saved by that very Lucio, now reformed, whom he had engaged to murder Lucilio. But in Donado no reformation follows, other than that by the discovery of the falsehood of his mistress Bianca, he is induced to dismiss her and her children. Sick of Venice, he retires at length to Milan, still ignorant of the retreat of his fugitive daughter; who has in the mean time blest her husband with a little Venusia, and is with him yet ardent in

> 'the kind employ
> To lure the lov'd recluse to social joy.' P. 121.

But he, wrapt in morbid melancholy, obstinately abides by the rash though well-meant vow which he had taken,

> 'For many a year (the term now almost o'er)
> In scenes of social life to mix no more,
> Unless he hurried to a sudden strife
> In hope to rescue some endanger'd life.' P. 138.

Venusia invites him to visit her child at the breast. He accedes so far as to permit the infant to be brought to him by his own female servant. But the sight, instead of cheering him, deepens his depression by recalling to his memory the darlings he had lost.

At length the secret of the lovers' retreat is betrayed to Donado; who, disguising himself as a Turk, and armed with poison and a dagger, scales the wall of Manfredi's villa by moonlight, and conceals himself in the little shrine whither Lucilio with his wife and sister usually resorted to pour forth their early devotions. It happens that this morning, Lucilio being called away 'to visit the sick shepherd of the lawn,' his wife and Marcellina arrive first at the temple to perform their orisons. Venusia, having sung a hymn there, the purport of which is to implore the restoration of her father's lost affection,—

'She paus'd; while Marcellina sued for more,
Venusia turn'd towards the private door,
To see, if haply this delightful morn,
Whose lustre glitter'd upon every thorn,
Had lur'd the kind Manfredi from his cell,
To hear the matin song he lov'd so well:
As to that cell she cast a rapid glance,
Sudden she saw a Turkish form advance:
Young Marcellina shriek'd: a firmer heart
Glow'd in Venusia, saying, "If thou art
A new assassin, by my father sent,
Strike but his daughter! I shall die content."
'Before he had a moment to reply,
Manfredi, joy quick flashing from his eye,
Had seiz'd the seeming Turk, with such a grasp,
The strength of fiends could not elude the clasp;
While all his visage with bright transport flam'd,
Thus to his captive the recluse exclaim'd:
"Struggle no more, thou sire, with frenzy wild!
I hold thee fast; I will preserve thy child."
'Then with a groan, that seem'd to rend his breast,
And all the conflicts of his soul exprest,
Donado said, scarce able now to stand:
"This, this, indeed is heaven's apparent hand;
O blest Manfredi! thou hast nought to fear;
Mark but a penitent at last sincere!
Believing, as I learnt by treacherous aid,
Thee on the bed of ling'ring sickness laid,
I came an horrid purpose to fulfill;
But see the power of heaven's o'er-ruling will!
It bids me now most loudly, 'sin no more!
But here enrich the sire, I robb'd before!'
Venusia is thy child; thy bliss, thy pride!
'Twas thought, that in her infancy, she died;

She died by substitute;—a child of mine,
Nurst by her nurse, appear'd in quick decline;
My wealth, depending on a living child,
To base deception my proud heart beguil'd;
To change the infant girls I brib'd the nurse;
Crime leads to crime; the lighter to the worse!
But blest be God, that still unstain'd with gore,
All I have wrongly gain'd I can restore;
And I relinquish, with a spirit free,
Wealth to my relatives, a child to thee;
Yet happy, if her virtues plead at last
For my repented crimes, and long injustice past!" P. 140.

The scene which follows may be left to the reader's imagination. Manfredi fondly embraces his daughter that 'was lost and is found.' Venusia generously forgives the penitent Donado. Lucilio returns and ratifies his pardon with a sonnet and a hymn. Theodore and Marcella, the former of whom had sent Manfredi notice of the approach of a suspicious stranger, now join the party. The hospitable recluse, at last reconciled to society, invites all parties to his house; and the poem concludes with Venusia's 'variations on Lucilio's verse,' a hymn on the all-sufficient support of divine providence.

With respect to the order in which the incidents of the story are told, there is much judgment displayed. Supernatural interference is called in only where it is absolutely necessary; namely, to justify Venusia's abrupt departure from her reputed father's house in the company of her lover. The circumstance of representing the shade of Venusia's supposed mother carrying an infant in her arms, is admirably well thrown in. It awakens amazement and doubt, and yet suggests nothing by which the reader can anticipate the final discovery. The particulars also which had occasioned Manfredi's misery are, judiciously enough, not related in detail, till within a short time of the recognition of his real daughter.

It is observable, however, that the regret of Lucilio at the beginning of the poem for the loss of his wife and daughter, is so nearly akin to that of Manfredi, that it produces a sameness in the lyric lamentations of the two widowers; insomuch that many of the sonnets and hymns in Venusia's volume which are composed by Manfredi, might with equal propriety have been assigned to Lucilio in the first canto, and vice versâ. But this is perhaps to be imputed to the author's domestic losses; which, as he informs us in the preface, dictated most of the shorter pieces inserted in both those places.

The same melancholy cause accounts for the multitude of Manfredi's effusions; which, though not devoid of pensive

sweetness, we should otherwise have deemed rather too copious. But, reflecting on the occasion, we pass on, 'convinc'd that sorrow is a sacred thing.'

There are some improbabilities, inseparable perhaps from this plan of blending many such short compositions for music with the narrative. In the first place, the characters introduced must be a set of *improvisatori*, all able to compose, to set their compositions to music, and to sing them, at a moment's warning. But, the scene being fixed in Italy, we easily consent to this innocent delusion, and the remark is perhaps hypercritical.

There remains, however, a greater inconvenience still. It is a common proverb, that 'light sorrows are talkative, and heavy ones silent.' Now on the present plan, the heaviest griefs must not only speak, but speak in verse; and not only speak in verse, but play and sing. We deny not the powers of musical expression to give utterance to emotions of grief as well as of joy: but that the wretch who writhes under mental agony, or exults with rapturous joy, should instantly address himself to pour forth his woes or his delights on the harp or the organ, is to us unnatural. At the same time, this method of diversifying the narrative with odes, &c. is by no means to be condemned and rejected altogether. Only, let it be indulged no further than it can be rendered easy, consistent, and probable.

In many instances we think the poet is not happy in his choice of metre. When Lucilio receives from Venusia the relation of her aunt's vision which gave a supernatural sanction to their loves; and again, when she promises to meet him at a fixed hour in the evening; (both, we own, occasions of joy,—but joy, surely, of a delicate, tender, sentimental kind;) Lucilio breaks forth into four stanzas of what are called anapæstic *tetrameters:*

'Art thou my Venusia? yes, thou art the maid,' &c.

Now, whether it be from any secret analogy which this galloping sort of movement bears to levity and boisterous joy, or whether we are possessed with a foolish prejudice arising from having usually seen songs written in this metre ushered in with 'To the tune of Down, derry down,' we cannot determine. But so it is, that to our ears this light measure seems ill adapted to that *species* of joy which the fond half-despairing lover feels on receiving the first encouragement of his addresses. At any rate, surely it is not that which a tasty and skilful composer would make choice of to grace 'with melting notes that penetrate the soul.' (See pages 23, 25, 27, 67, 125.)

But, while we are free in marking what we think defects,

Justice forbids us to deny that there are many of these short occasional poems replete with pathetic tenderness and breathing the purest spirit of simple devotion. The following sonnet of Manfredi's deserves to be cited, were it only for the beautiful and original allusion at its close.

'Acknowledg'd Son of Heaven's approving sire!
Whose hallow'd triumph over evil powers
Restor'd the prospect of those blissful bowers,
That human frailty lost! to that blest quire,
Who, with sweet harmony of soul, aspire
In troubled life's probationary hours
From torture's thorn to pluck immortal flowers,
And purify the heart with heavenly fire!
'Gentlest of guides! whose form, in nature's vest,
To man a model of perfection gave!
Whose word, an antidote to every pest!
Revives the sorrowful, and frees the slave!
O teach my spirit, howsoe'er distrest,
To talk unsinking on affliction's wave!' P. 98.

As another favourable specimen of the shorter pieces, we offer the following song by Venusia, sung to comfort the drooping Lucilio before their loves are arrived at maturity.

'By a tomb, that held his treasure,
All his filial pride and pleasure!
Thus a father mourn'd his child:
Leave, ah leave me to my sorrow!
Dark my day! and dark my morrow!
Life is now a dreary wild:
Hope forsook me,
Misery took me,
When in death my darling smil'd.

'Ere his plaint of woe was ended,
From an azure sky descended,
Gracious Pity cheer'd his sight:
Know, she said, and cease to languish,
Heaven afflicts, with transient anguish,
Hearts, that sacred bonds unite,
But to render
Bliss more tender
In eternal scenes of light.' P. 9.

Upon the whole, he that takes up 'the Triumph of Music' with an expectation of finding there brilliant imagery, highly impassioned sentiments, the embroidery of metaphor, splendour of versification, or the nicer felicities of language, will certainly be entirely disappointed. Yet it is an elegant and

pleasing production, and (we doubt not) will meet with many readers and many admirers. It will amuse the idle; it may awaken the thoughtless; and it cannot fail to soothe the afflicted, by pointing out to that which can alone minister to a mind diseased, the balm of religious confidence.

ART. IX.—*The Principles of Moral Science. By Robert Forsyth, Esq. Advocate. Vol.* I. 8*vo.* 10*s.* 6*d.* Longman. 1805.

NUMEROUS are the writers on moral science, and various the foundations on which they attempt to erect the structure of morality. Differing in their principles, they who reason justly cannot but diverge very far from each other in their conclusions. In this work one end of our being is laid down; and that end must be pursued, whatever may be the consequences,—or we must lose that being, as unqualified for the purposes for which we were created.

The subject is discussed very diffusely, with great candour, and evidently much profound meditation. They who differ from the writer, will be pleased with his style; and if they cannot embrace the whole, will approve many parts of the system. A concise view of it is given in the form of an Eastern apologue; whence we discover the train of thinking in the author's mind, and perceive the tendency and merit of his work.—Hystaspes, a Persian in the age of Cyrus, was meditating on the vanity of human life, and perplexed in his endeavours to account for man's existence, when he was carried in a vision into mid-air, and there by an angel enabled to view the progress of departed spirits. On the death of men and beasts, their spirits left their bodies, and were seen advancing into the world of spirits: all in motion for a time, at the end of which some sunk again to rest, and were lost in the general vapour; whilst others rushed forward with increasing activity, joined company with the immortals, and in due time acquired similar immortality. The vision was thus explained by the angel: The spirit of a beast, on quitting his body, is actuated by no motive to prolong his existence in the new world to which it has arrived. In its former state, it was agitated to procure food for its body; but here, having neither hunger nor thirst to gratify,—nor means, if it had been possessed with these desires, to gratify them,—it is soon tired of its existence, and sinks down to its everlasting rest. The spirits of the feeblest men possess more energy than the most active of the brute creation, and make somewhat longer efforts to prolong their existence. They who in their former state had lived in a manner nearest to the brutes, and

were chiefly occupied in the gratification of their sensual appetites, finding here no pleasures of the table, nor wine to drink, nor any object of desire, and having not learned to love wisdom and instruction, soon follow the beasts, and, ceasing to strive or think, fall (like them) asleep. The spirits of the avaricious take a rather more extensive range: but as here is no silver or gold, on which to fix their affections, their minds soon languish, and they also fall asleep. Ambitious, vain, and malicious spirits, possessing more activity, expatiate more widely: but, as here is no superiority but that of goodness and wisdom, no vanity to be gratified, and no malignity to be spread abroad, at length they pine away, and, gradually ceasing to think at all, fall into a state of repose and inactivity.

The more active spirits, who ranged unconfined till they joined the immortals, were of a very different nature in their former state: for they then had learned to love the two sources of immortal life, goodness and wisdom; and in changing their state they do not alter their employment. Here is continual food for their exertions; and they are actuated by that unceasing energy of mind which is life everlasting. The immortals take a pleasure in improving these exertions: and the meanest rational being 'who persists in the right way, shall hereafter be as enlightened and as good as is now the highest created spirit; for the highest created spirit was as ignorant and as low, as is now the meanest of mortal spirits.'—The angel proceeds to explain the reasons why labour and trouble were given in the present world: since that is the price of eternal life; and they are to be accounted happy, who by much suffering attain to the great reward. The ignorance of men occasions in the present age the loss of many spirits; but the time will come, when mankind will be more enlightened, and fewer perish for ever.

If then we believe the angel, there is only one pursuit worthy of a rational being, and by this must every action of his life be judged. To the author, it appears

'That the great object which the human race ought to pursue, and the attainment of which they ought to regard as the business of their lives, is not to produce happiness, pleasure, or felicity, in themselves or others; but that, on the contrary, the end for which they were formed, and which alone they can pursue with success, is the improvement of their whole intellectual faculties, whether speculative or active. In one word, it is the business of man in this world to endeavour to become an excellent being, possessing high powers of energy and intelligence. This is his chief good; and ought to be the great and ultimate object of his pursuit, to which every other consideration ought to be sacrificed.

'If this principle, that intellectual excellence, or the perfection of

the mind and of its rational powers, is the most important and valuable object of human pursuit, can be clearly established, it will follow, that those actions are good, and right, and best, which produce, not happiness or pleasure, but the greatest portion of knowledge, ability, and intellectual perfection in the world; and that those actions are the worst, which produce, or have a tendency to produce, not suffering, but the greatest degree of ignorance, of stupidity, and of intellectual weakness and degradation. It will even follow, that the rulers of nations (though they are seldom so well employed do actually misapply their labour, and mistake their duty, when they imagine that their proper business consists in conferring felicity upon their fellow-creatures.

'I shall here endeavour to prove, that the great task, to the performance of which the existence of every man ought to be devoted, consists of two branches: first, to produce the intellectual improvement of his own individual mind and character; and, secondly, to produce the improvement of the minds of other rational beings.' P. 9.

The philosophers and the poets have made happiness 'our being's end and aim:' but this opinion is shown to be erroneous by the universal history of mankind, which proves that all who have pursued this fleeting object have failed in their attempts; and by an attentive observation of the world, which shows that its contriver and author never intended that we should enjoy happiness in it. The latter position is proved by a variety of questions on the cold of the polar regions; the heat of the torrid zone; the immense deserts, rugged mountains, stormy oceans, which occupy so large a portion of the earth; and the poisonous plants, the savage beasts, the wars, the massacres, and the endless variety of diseases, which bring so much calamity upon human life. We may here observe, that the author seems particularly anxious not to derive any support from holy writ; though in this assertion of his he is merely developing one of the first lessons that we receive from the Bible. These tell us, that man was formed to subdue and people this earth; and that, failing in his duty to his maker, he became subject to labour, misery, pain, and death. We are the heirs of our first parent, subject to his destiny, passing through a world in which happiness cannot be found, and looking for it only in that state which receives us at the end of our labours. The ultimate object of man's pursuit is also described in scripture, but with greater emphasis than by our author, to be the improvement of our own character as individuals, and the endeavour to produce the same excellence in others. The wisdom of the serpent and the innocence of the dove, are qualities peculiarly marked out for true christian ambition.

As the improvement of our intellectual nature is made the great object of pursuit, it is necessary to establish in what it

consists: and the energies of the human frame are divided into two kinds, voluntary and involuntary. The involuntary are engaged in performing the animal functions of our frame; the voluntary in moving our bodies, in judging, in resisting pain and pleasure. Intellectual excellence consists in a capacity to think or to judge clearly, and in a capacity to act vigorously: the former quality is known by the name of wisdom, the latter by that of fortitude. Hence virtue, on which authors so much differ, is confined in this work to intellectual excellence; and an action is virtuous when it is productive of this excellence. In the division of moral duties, that which is generally and with great propriety used by christians is adopted; namely, the duties to ourselves, to God, and to society.

In treating of man's private duties, the nature of the human understanding and its subordinate faculties is first examined; and the hypothesis of various faculties, such as judgment, imagination, taste, moral perception and abstraction, all being rejected, three powers are said to exist in it,—sensation, memory and understanding. These are treated nearly in the same manner as by Mr. Locke: but sensation and memory are considered as subordinate faculties, 'because perfection of mind does not consist in their boundless improvement, and because the possession of them in their most perfect state is by no means necessary to the possession of an excellent intellectual character.'

The imagination is considered as an exertion of the understanding, but not a creative faculty; being merely 'a power of arrangement producing nothing new, and altogether dependant upon memory for the simple ideas or materials upon which it works.' The duty of regulating this exertion, and also of cultivating such a talent, is very forcibly and properly impressed; and the precept on the former topic deserves attention:

'To regulate well the wanderings of imagination is also an important part of our duty. To build what are called castles in the air, or visionary fabrics of felicity, is often a favorite amusement of the young and the happy. But much time is thus uselessly consumed, and a disgust is often acquired for the serious and humble occupations of real life. The best security against these evils, as well as against the melancholy images of calamity and care which sometimes take possession of the memory, and unhinge the voluntary power or self-command of the mind, consists of cultivating the understanding in a high degree, and of learning to act upon the maxims of sound wisdom. He who is fully satisfied that there is nothing truly valuable but a discerning and vigorous mind, and that there is nothing truly unfortunate but error and weakness, will not be apt to lose his self-command, by indulging in dreams either of pleasure or of misery. If at any time, however, a man of sense shall perceive that his understanding is in any degree led captive, it be-

comes instantly his duty to seek the obvious remedy for so serious an evil. This remedy consists of diversified and active occupation, by which the attention is turned to new objects, and the memory is enabled to present various images to the mind.' P. 100.

In discussing the nature of arrangement, the formation of language is introduced, with many judicious remarks on its structure: after which follows the investigation of taste; in which is examined the nature of the sublime and beautiful, the novel, and the ridiculous.

'New and unexpected appearances are observed with pleasure, because they rouse the mind, or excite attention in a high degree, and all activity is pleasing. In the pursuit of truth, what is new must please; for this additional reason, that it brings along with it a consciousness of increasing intelligence.

'An object is ridiculous when it exhibits an unexpected and obviously absurd combination of things or ideas. Such combinations please by their unexpectedness, and by the self-applause which the spectator feels when he perceives something to which he accounts himself superior. Hence in polite society nobody laughs, nor is laughed at, on account of the assumption of superiority which is always implied on the part of those who laugh.' P. 152.

Polite society loses much in the improvement of intellect by thus depriving itself of the use of the risible faculties. In China all polite company of the female sex have their feet cramped in their infancy, that they may not seem to stand in need; like their inferiors, of these limbs; and the reservedness of high life in Europe may arise from the almost equal absurdity of cramping the faculties. The greatest pleasure we ever saw a human being enjoy was in a young child, who after considerable efforts had learned to spell a word not as a task, but merely from its own desire to do it. The consciousness of its victory was expressed by bursts of laughter; and where a combination of ideas is made calculated to affect the risible faculties, there seems to be no merit in suppressing the emotions of nature.

The lovers of the fine arts will not be inclined to agree with the author on the place, which he assigns to them; yet, as the cultivation of them depends very little upon intellect, they cannot deserve a high rank in improved society. The use of the fine arts, according to our author, is this:

'When men are altogether barbarous and ignorant, it is of much importance to prevail with them to exert their faculties with regard even to the most trifling objects. A marvellous tale told them in a song produces this effect. All the efforts of the fine arts are addressed to the passions. It is necessary they should be so, to excite the attention of barbarians. They have only an indirect tendency, therefore, to render mankind rational. They foster and sooth the pas-

sions of love, ambition, and vanity; but they also teach men to admire skill and ability, and to take delight in something else than war, gaming, gluttony, and idleness, which are the vices of all savages. As succeeding artists improve upon each other, their countrymen become more discerning and skilful, till at last a great proportion of mankind learn to take delight in the exertion of thought, and in the pursuits of literature and of knowledge. When this object is accomplished, the fine arts have done their duty; and an important duty it is, seeing they are the means of alluring the human race to the pursuit of intellectual improvement. In themselves, however, and without regard to this object, they are of little real value; for a man is not a more excellent being when his ears are tickled by music than when he hears it not; and we derive no greater improvement from an important truth, when it is conveyed to us in rhyme, than when it is conveyed in prose. To be a good judge of painting or of music, a man must no doubt possess a certain degree of intellect; but this degree is so moderate, and is capable of being acquired in so many other ways in a literary age, that the production of it, by means of these arts, affords no adequate reward for their laborious cultivation.

'I cannot help observing that, in the history of mankind, superstition and the fine arts go hand in hand, and mutually support each other. The poetry, painting, music, and architecture, of the Greeks and Romans were chiefly employed in the service of the popular mythology or idolatrous religion of these nations; and it was by the liberality of superstitious devotees that these arts were supported. In the same manner, the superstition of the church of Rome was the chief support of the fine arts in Europe. But it is the nature of these arts to undermine, like the ivy, the fabric to which they cling. By gradually instructing the human race to exercise their powers of reflection, they taught men to despise a degrading superstition; and at the same time to engage in the investigation of truth and of nature, which supersedes the desire of the exhibition of human art. The church of Rome has fallen, or is falling, because the very arts which it supported, and by which it was for a time upheld, taught men to exert their reason, and to press forward to that science which is more valuable than it or them. These arts will decline in Europe along with the superstitious establishment, whose patronage supported their splendour. But the example of Scotland, and of other protestant countries, shews that, if literature is generally cultivated, the intellectual interests of mankind will suffer nothing by the loss.' P. 160.

If there are dangers attending the cultivation of taste, the path of science is made by prejudices intricate and rugged; and the causes of error are investigated with great judgment and precision. A very common error is properly noticed in this part of the work, against which it becomes us particularly in this country to be on our guard; for, according to the party to which an individual belongs, whether in religion or politics, it is too much the prescribed mode to adhere only to one

set of books or writings, and to pursue only one train of reasoning.

'It is not an uncommon practice both among political and religious sectaries, to avoid reading any book, or even listening to any conversation favourable to the wrong side of the question; that is to say, the side that opposes their own party. When books are read, it is for the purpose of what is called being improved by them, or to treasure up in the memory the sentiments contained in them, and to acquire the habit of thinking as the author thinks. This, when done under the notion that it improves the human mind, is abundantly absurd. It is acting as if we came into the world, not to improve our faculties by the discernment of truth, but to become sectaries of one kind or other. It ought to be remembered that no man can become wise merely by the wisdom of another. He who believes a principle only because he is told that it is true, cannot justly be said to know it, or to have become any wiser. If a man is told that the whole of a thing is always greater than any of its parts, he has no doubt been informed of what is very true; but if he implicitly believe this assertion as a matter of fact, and do not, by an act of his own understanding, perceive its reality, and how and why every possible objection to it must necessarily be false—he is not advanced one step towards the perfection of an intelligent being. That perfection consists in every individual, not in having the memory stored with propositions, but in the capacity of discerning truth by the proper energy of his own mind.

'It is indeed said, that weak minds may be misled by the indiscriminate perusal of whatever has been thought or written by ingenious men: but all minds are originally formed weak, that is, ignorant; and the object of their creation is, that they may one day become vigorous, which can never be accomplished without the full exercise of their faculties. Providence trains up the minds of men to penetration and vigour, not by placing them amidst enlightened beings, who might at once introduce them to much knowledge, but amidst their equals, that is to say, among erring beings, whose various opinions afford full employment to our faculties to discover truth amidst the obscurity in which they usually involve it. If we would improve successfully our intellectual powers, we must do for ourselves what nature has already, in some degree, done for us. For the sake of going right, we must encounter the hazard of going wrong. We ought to attend to what others have thought as an intellectual exercise which nature has provided for us, but at the same time to receive what is said in books, or by men, not as truths, but as thoughts concerning truth, which we are not to believe, but to weigh and consider. Even if our own conclusions should often prove false, we shall still gain much; we shall, at least, acquire application, accuteness, and energy of mind, qualities which bring us near to the description of excellent beings; which will at the long run enable us to rectify every error, and carry us forward in that improving career which our nature is formed to run.' P. 176.

In stating the relative importance of the sciences, morals are placed in the first, practical philosophy in the second, and mathematics in the last rank; an arrangement which we are by no means unwilling to receive, provided the inverse order be adopted in the mode of teaching them. Mathematics, in the present state of the world, seem particularly adapted to open, and to give steadiness and attention to, the mind; which might be led very much astray by the want of demonstration in moral science, and the prejudice with which it is by different parties inculcated. But men cannot be always studying, and a wearisomeness will spring up in the most diligent minds. How are they to be amused? and is it lawful to seek for amusement, in a world where the cultivation of intellect is of so much importance? The question is well discussed in a chapter upon this subject.

'The exertion of attention, or of a considerable effort of activity and skill, is as necessary to render amusements pleasing, as it is to the improvement of our intellectual powers. But if the human mind must be occupied, its employment ought surely to be rational rather than frivolous; the more especially as the one is not less consistent with pleasure than the other. Amusements, that is to say, occupations intended for no valuable purpose, are seldom sought after, and are never found necessary, by those who seriously wish to make progress in intellectual improvement, or even by those who are under the influence of any powerful or steady passion. Such men have no occasion for them, as their minds are already sufficiently occupied, and they feel nothing of the uneasiness that attends absolute idleness. Every amusement, therefore, or whatever has nothing further for its object than to prevent the necessity of thinking, and to render idleness agreeable, may justly be regarded as a contrivance hostile to the end of our existence. It wastes in fruitless trifling the time allotted in this world for the amelioration of our nature; and it has not even the excuse of affording an adequate return of pleasure in exchange. The activity of amusement is no doubt pleasing; but the activity of business is more pleasing upon the whole, as it is more permanent and more vigorous. Hence it is well known that men of business are happier than men who have no employment, excepting that of seeking after amusement.

'This general censure does not apply to that bodily exercise which the situation of some persons renders necessary to the enjoyment of health, and which is not a pastime, but a duty: It is only directed against those who struggle hard to waste their existence, by exerting all their wits in contriving how to get out of this world without performing any part of the business for which they were sent into it. And surely the human constitution must be well fitted for pressing onward to excellence, since a man often suffers almost as much labour, fatigue, and hardship, in getting quit of time by idleness and amusement, as he would do by filling up the moments of it with the efforts of a mind advancing progressively in wisdom.

This is daily illustrated in the case of those who, by the arrangements of society, are born to the possession of the means of gratifying all their passions. The miserable exertions made by them to fill up their vacancy of mind frequently cost them more care, more loss of health, of fortune, and of true enjoyment, than would have been necessary to have rendered them the most enlightened of mankind. Nature, however, has so managed matters that they usually do, in the midst of their anxiety for amusement, acquire a small degree of improvement arising from that very anxiety, although this improvement is often too small to be of much importance either to themselves or to the world.' P. 197.

If the author pushes his system much further than may perhaps be practicable, and would have the time filled up by various, by well directed, and by constant activity, still many of his exhortations to shake off indolence are excellent; and we would only bring to his recollection the old saying, that 'a bow never relaxed will be good for nothing.'

The appetites, affections, and passions, form an interesting part of this work; and in the introduction to this topic a just distinction is advanced on 'the use which nature makes of our appetites and affections, and the conduct which men as individuals ought to observe with regard to them.'

'Nature' (says Mr. Forsyth) 'excites and cherishes them, but it is our duty as rational beings to subdue and restrain them. In this we may seem to contend against nature, but in truth we fulfil her purpose, which is that of at once exciting us to action by motives, and of teaching us skill and self command by appretiating and subduing these motives.'

The benevolent affections are generally esteemed objects of praise; but as, according to our author, 'every affection implies a certain degree of imperfection of character,' it is not benevolence, but 'that which regulates benevolence, which ought to be regarded as the supreme director of human conduct, and as the ultimate object of human pursuit.' We might be in danger of sinking in the scale of being, if benevolent affections were considered by us of little estimation; but this evil is guarded against by the consideration of their value in the formation of character. Though they do not constitute 'the perfection of our nature, yet they are closely connected with that perfection; and they are the means, by which a very considerable portion of it is produced: the most generous and affectionate minds are at the same time the most active, earnest, and valuable.' Rules for cultivating the benevolent affections are rejected for two reasons: because a blind affection cannot constitute the perfection of an intelligent being; and because our affections grow up spontaneously and require no culture. And if an individual is engaged in the true pursuit of human

life, he will ultimately love only the wise and the amiable, and be thus regarded with approbation by every intelligent being.

The malevolent affections are stigmatised by every thinking mind: as a man improves in the study of wisdom, he will become superior to malevolent passions, and they who labour under them will be in his eyes objects of compassion. Avarice, self-love, ambition, and the passion for reforming the world, are treated separately; and under the article of self-love is an observation on a class of selfish men, who in peaceable times so often 'govern the world, but in periods of political trouble are frightened off the stage. They call themselves moderate men. Under this pretence of moderation, which is mere cowardice or selfishness, they leave the field to more ardent spirits, and are disposed of at pleasure by every successive party.'

The inconsistency of a life under the direction of the passions is well described:

'We wish to reconcile contradictions, by pursuing at once both wisdom and folly, by indulging our passions, and acquiring self-command at the same time. Hence we often talk of our own prosperity, and of the prosperity of our native country, as connected, not with the progress of reason, but with the acquisition of lands and goods. It is seldom recollected that we and our country exist in vain, excepting so far as we advance in moral excellence. We talk of the importance of virtue, and, at the same time, both our fathers and we have talked of our country's interests in distant regions, as promoted by conquests and treachery and murder; that is to say, we allow that moral worth is a good thing, while, at the same time, we consider ourselves as deriving advantage from something, not only different from intellectual improvement, but even altogether hostile to its progress, and inconsistent with its existence.

'It is not wonderful that this contradictory and inaccurate mode of thinking should infect our conduct. We have no single object of pursuit, but alter our schemes, as avarice, ambition, pleasure, or conscience, chance to be uppermost. We perform religious ceremonies from habit, or a superstitious reverence for we know not what. We indulge our passions, because it pleases us for the instant to do so, or because others do the same. We pursue the objects of these passions with anxiety, and are thrown into grief and despair by disappointment with regard to them. We do kind actions, because we are of a soft temper, or are met with in a good humour; and we act harshly when the contrary is the case. We pursue riches, because the world admires them; and we think ourselves and our families ruined by the loss of them, because fools have said that we are so. Thus we stagger on at random, without principle, through life. At the end of it, we know not whether we have been wise or foolish, and begin to wonder what is to become of us hereafter. The terrors of superstition lay hold of us,

Some lay these asleep by levity, and others by vain prayers and repentance: till at last, between hope and despair, we find ourselves compelled to close our eyes, and to take a leap into the dark.'—P. 298.

The passions could not be found in the human race without a tendency to some good purpose; and in appreciating their value a question occurs, which no doubt frequently arises in the thinking mind. Nations have been seen to rise and fall; pursuing nearly the same career of the passions, and then vanishing from off the face of the earth. Is this process to go on for ever? and is there no possibility of preserving a nation from the fate that has attended its predecessors? There is only one way, it seems, to arrest its destiny. Unless the pursuit of human improvement is the object the most highly valued in it, and numbers are employed in that task, the passions will effect their purpose, which ends in total ruin.

'Upon the existence of persons engaging in it in sufficient numbers to enable them to influence the character, opinions, and pursuits of society, the future destiny of nations depends. In ancient Rome, accomplished and virtuous men, who considered power and fame and riches as pursuits subordinate to intellectual excellence, were so few, that when half a dozen individuals were cut off, the nation was lost. The extensive diffusion of knowledge has with us greatly altered the character and state of society. But as I am here discussing the duty of individuals towards themselves, or the subject of self-improvement, I shall only remark, that they who have engaged in it as the great business of life, to which other pursuits are accounted and rendered subordinate, may well reflect with pride and satisfaction, that upon them rest the hope of future ages and the stability of their country. It may be difficult to say how many righteous persons will, in this stage of the history of the world, be necessary to save a guilty city; but it is certain, that the nation in which men honestly and truly engaged in the pursuit of intellectual improvement shall first abound, will become permanent upon the earth. Being engaged in an improving instead of a fluctuating career, it will at all times contain multitudes of active and enlightened men, capable of seizing every advantage that may occur in human affairs. It will therefore steadily increase, while other nations decline and pass away; and its race, constantly augmenting in numbers and intelligence, will ultimately be the masters of the globe.' P. 329.

From the contemplation of man in himself and his duties in consequence, we are led to the relationship which subsists between him and the Creator; and religion forms a very important topic of discussion. It is divided by our author into two kinds; that which arises out of the passions and the imagination, and that which is founded on reason or the dictates

of the understanding. The religious passion, under the name of devotion, is well examined; its use and abuse explained; and it is concluded, that when it impedes the perfect exercise of the faculties, it ought to be suppressed, and rational religion adopted in its stead. The latter is then examined, under its four heads: the knowledge of the being and character of God, and of the relation in which we are placed towards him; the practice of our duties towards him; and a correct discernment of the tendency of his works, and the future destiny of man.

The usual proofs are advanced of the existence of a first cause; and it is justly observed, that we must seek the qualities and character of the author of the universe in his works, and not in the fancies of our imagination. From the unity of design in them, is inferred the unity of his nature; steadfastness and unchangeableness, from the order which prevails in the world; a love of variety, from the various beings which he has created. Omniscience and omnipresence are his attributes; and if the benevolent affections that mortal beings possess cannot be attributed to him, yet, in viewing the progress of human nature, its welfare is attended to with the highest degree of satisfaction. The connection in which this great being stands toward us, is that of cause and effect: and here the difficult question of liberty and necessity is discussed; in which the author takes decidedly the part of the necessitarian, and, entering into a subject which he might with great prudence have abstained from, advances an opinion that we reject with horror. Matter, it seems, is proved to be neither a solid nor an inactive substance; and on this account he makes no scruple of advancing the atheistical opinion in Pope's 'Essay on Man:' 'I am upon the whole inclined to believe that there is in truth only one substance in the world, that this substance is mind, and that thus God is indeed all and in all that exists.' This 'lame and impotent conclusion' arises from a confused notion of substance: which, if it had been considered as a collection of ideas existing together independent of any other ideas, and that the nature of the meanest substance before our eyes is not developed, the author would not have had the temerity to hazard so wild a conjecture; and, contenting himself with some of the qualities he had discovered in the author of our being, would have waited till greater accession of knowledge had permitted him to speculate on the nature and essence of the great Creator. The idea is not novel, nor was Spinosa the first who embraced it; and it is little merit to Pope to have clothed it with the fascination of poetry. A being of to-day, who cannot analyse a common stone, must be deemed very presumptuous to model that essence which is incomprehensible to the highest angel.

When we had read the sentiment on the nature of God, we were prepared for every thing that might follow. Many of the speculations are ingenious, and several remarks on different religions worthy of attention. Religious worship is allowed in the present state of the world, and we are exhorted to study and imitate the perfections of God. The question of a future state embarrasses the author, as it naturally may, but he inclines to it from the favourite notion of the improvement of mind, and thinks that it will be enjoyed by some of the human species. Indeed we are not surprised at his conclusions: for in vain does philosophy aim at discovering the nature of the Supreme Being, or pretend to solve the question of the future state. If we do not embrace the light of the gospel, from no other source can any satisfaction be derived on so intricate a question as our future existence.

The first volume of this work only is published: before the second appears, the author will have time to revise some of his opinions advanced in the first part of his subject. The great fault is in aiming at too much; and pretending to decide, where it is impossible to arrive at certainty. There can be no harm in encouraging human beings to cultivate their minds; for this is the excellence of their character, this distinguishes them from beasts: but very great improvement of mind is consistent with great depravity of heart, and there is not sufficient distinction made between these faculties. It will be found, that the christian religion takes the best steps to improve both our heads and our hearts: and that they are best preparing themselves for the future state of their existence, who follow the precepts of our Saviour; pursuing what he has commanded, and avoiding what he has prohibited.

MONTHLY CATALOGUE.

RELIGION.

ART. 10.—*An Antidote to Infidelity, opposed to the anti-christian Strictures of Mr. Gibbon; containing Expositions on the Prophecies of our blessed Saviour, in Matt. xxiv, Mark xiii, and Luke xxi; with other interesting Disquisitions, &c. By a Lover of Truth.* 8vo. 2*s.* 6*d.* Hatchard. 1804.

AN apt example is here furnished of the rage for authorship with which a poor wight may unhappily be seized. The work is com-

posed of 'shreds and patches' taken from various writers; and introduced to the notice of the public by a preface more absurd, more ridiculous, and more unintelligible, than any which it has been our lot to peruse. We are told of 'the poisonous shrub of Gibbon rooted in a valuable history,' of 'a mite of compilation offered to the strong bulwarks of the church,' and of a variety of other interesting particulars, with which there is no occasion to entertain our readers. We shall give the following *happy* specimens of the writer's *happy* manner.

'I will not therefore scruple to request, or forbear to hope for, the protection of these worthy champions and defenders of the sacred cause; whilst I endeavour to bring forward to its threshold, the possibly benefited votaries of my shorter and more imitative labours.'—

'In all the sublunary creation there is nothing single—there is nothing without its counterpart or resemblance. The beds of the ocean it appears have correspondent coralliness, to all the riches of terrestrial vegetation.'

It would be very unjust to this 'lover of truth,' not to declare, what we certainly believe and feel, that the 'remarks' by which this selection is enlarged, are indeed such as the title-page affirms them to be, 'original'—quite original!!!

ART. 11.—*The Spiritual Telescope; being a solemn Inquiry respecting the World of Spirits, and the Intermediate State of Man, from his Death to his Resurrection. By J. Bentley.* 8vo. 1s. 6d. Jones. 1805.

We have made several efforts to get a sight of the objects which this telescope is intended to examine, but in vain; the glasses were too dim.

ART. 12.—*A View of Religions, in Three Parts. Part I.—containing an Alphabetical Compendium of the Denominations among Christians. Part II.—containing a brief Account of Paganism, Mahomedism, Judaism, and Deism. Part III.—containing a View of the Religion of the different Nations of the World. By Hannah Adam. To which is prefixed, an Essay on Truth, by Andrew Fuller.* 8vo. 6s. Button. 1805.

The diversity of sentiment among christians is no argument against divine revelation. The truth of the sacred scriptures is attested by the strongest evidence. Yet christianity, taken in its largest latitude, bears no greater proportion to the other religions of the world, than five to twenty-five: why this should be so, is a mystery to us incomprehensible; but we are encouraged by many prophecies to expect that the time will arrive, when the knowledge of the gospel shall be universal.

The design of this work is good; nor is the execution inferior. It was first published in America, where it has gone through several editions.

POLITICS.

ART. 13.—*A Letter from a Gentleman at Berlin to his Friend in London, occasioned by the Seizure of Sir George Rumbold.* 8vo. 1s. Budd. 1805.

The unjustifiable seizure of sir George Rumbold in the neutral territory of Hamburg, has prompted 'a gentleman at Berlin' to write a letter to his friend in London (Query: Did he also desire this friend to publish his letter?) containing 'a succinct view of the life and conduct of Macbeth, and a translation of sketches from the life of Oliver Cromwell lately published at Berlin by Kotzebue; together with a short comparison of the characters of Macbeth and Cromwell with that of Bonaparte, and a summary application of the history of those regicides to the events of the present day.'

In the first place, we can commission the gentleman in London to inform his friend at Berlin, when he answers his letter, that his statement of the origin of Macbeth, in page 4, is quite incorrect. Macbeth was not 'an obscure individual.' It would not indeed be easy to prove that he was connected with the Scottish royal family, although his father Finlech is called king of Scotland in the Annals of Ulster (MS. in Mus. Brit.), which relate that he was slain A. D. 1020. But these Annals often give the title of king of a country to those who had only a part of it. On the other hand, the Norwegian writers call Finlech only an earl. Finlech's father was Roary; further of his genealogy we cannot say.

Macbeth's patrimonial territory was Moray, and most probably all the rest of the country on the north side of the Mounth. There seems good reason to believe that Keneth, king of the Scots, conquered only the south Pichts: and that the north Pichts, separated from the others by the Mounth (Vid. 'Geographical Illustrations,' art. Mounth), remained an independent people; and strenuously defended their country against the invasions of the Scottish kings, many of whom lost their lives in their attempts to subdue them. The Scottish writers, whose materials for ancient history were very scanty, uniformly call such deaths of the kings, base murders by the perfidious and rebellious Moravians.

Duncan was king of all the country south of the Mounth, from sea to sea. The boundary with England was apparently the Tweed and the Solway: but the lords of Galloway were almost independent; and the border country, now so valuable, was little better than a desert frontier. Duncan was not 'an old milky-tempered fellow,' as painted by Boyse; but a hot-headed hero, and most probably lost his life in an unjust invasion of Moray, when he was apparently under thirty years of age. That Macbeth became king of Scotland by improving the advantages which the death of Duncan and the infancy of his sons presented to him, is highly probable; but no certain proof can be adduced. That he was not the tyrant he is painted, is indisputable: his reign was comparatively long and happy, and the country enjoyed prosperity and opulence.

Wyntown is more authentic than any other writer respecting

Macbeth; but he is not entirely exempted from believing the black tales which arose from his being supplanted by a rival family, and several princes of that family being eminent patrons of the church. Vid. Wyntown's Chronicle, B. VI. c. 18, and Macpherson's Notes in Vol. II. p. 468.

We beg pardon for this long digression, and turn to Cromwell.—That there are many points in which he bears a considerable resemblance to the head of the French empire, no one will doubt. These similarities 'the gentleman of Berlin' has pointed out with considerable accuracy and effect: still we cannot agree with him that they are such striking similarities as have never before occurred to us; for we think that the principal of them must have naturally come into the mind of every person who ever thought upon the subject: still less do we 'feel ourselves obliged to confess that *neque est quid piam novi sub sole*,' page 8. This is indeed what our author principally aims at, viz. to prove that 'there is not any thing *really new* in the whole of Bonaparte's career;' and that 'the ridiculous declamations which are daily published upon his "unheard of" usurpations, have made this man assume an air of originality, to which he certainly is not entitled.' Page 3. Yet in pages 30 and 31, with extraordinary inconsistency, he contradicts himself, by saying that 'Cromwell did not claim any *right* to the *throne* of the Stuarts; nor did he attempt to establish a new dynasty in his family. In our times, (he proceeds), things have taken a different turn. This is a *new* improvement in the laws of civil society!' We fear the 'gentleman at Berlin' has a short memory.

ART. 14.—*Plunder and Partition! as practised on the Continental Neighbours of France by Napoleon I. By an Englishman.* 8vo. 2s. Hatchard. 1804.

One would imagine that the chief object of some pamphlet-writers, was to hit upon a striking title to catch the eye in an advertisement, or at a bookseller's shop-window. The subject matter is only a secondary consideration. The Englishman of North Town cottage, no doubt, congratulates himself that he too is an author; but while he was declaiming against the arch-robber Napoleon, he should have recollected that there is some little criminality in attempting to pick the pockets of his countrymen by offering for sale four sheets of newspaper scraps and superficial observations.

ART. 15.—*A Letter to the Freeholders of Middlesex, &c. By an Attentive Observer.* 8vo. 2s. Hatchard. 1804.

Although the question upon the late return for the county of Middlesex has been decided by a committee of the house of commons contrary to this gentleman's arguments and expectations, yet his general observations on the conduct of the parties concerned well deserve the attention of every freeholder who, in the exercise of his franchise, would wish to oppose every attempt to seize upon the representation of a county by turbulence, calumny, and perjury.

ART. 16.—*Reflections on the Invasion of Great Britain by the French Armies, &c.* 8vo. 2s. 6d. Cadell. 1804.

A very sensible and liberal pamphlet; which does credit to its author, both as a writer, a soldier, and a patriot.

DRAMA.

ART. 17.—*The School of Reform, or How to Rule a Husband. A Comedy, in Five Acts, as performed at the Theatre Royal, Covent Garden. By Thomas Morton, Esq.* 8vo. 2s. 6d. Longman. 1805.

The celebrity which Mr. Morton was said to have acquired by his 'School of Reform,' was a principal inducement with us to notice his performance thus early. We were, however, greatly disappointed. The same ridiculous levities which pervade all the other comedies of Mr. Morton, are equally prevalent in this. His serious scenes, of which much has been said, are of such a nature as to excite in the reader but little of that sensibility which they are intended to inspire: to be felt, they must be seen; and from the characters of the respective performers, we have no doubt that they succeeded according to the author's wish. The introduction of a convict from Botany Bay forms the principal, yet very exceptionable, novelty in this piece: it smells of Germany, for the dramas of which country we have no relish. From the specimen of the fine gentleman said to have been educated in the school of reform, we might be led to suppose our boarding schools, academies, &c., will shortly become superfluous; as the hero possesses all the knowledge and accomplishments professed to be taught in the circular cards of these respectable seminaries. We strenuously recommend to Mr. Morton, and the other gentry of the same school, to be content in the emoluments and *honour* which they acquire by the *representation* of their play, and which they are almost certain of losing by the injudicious *publication* of their effusions.

ART. 18.—*Theatrical Criticism; or a Candid Critique on the new Play, called the School of Reform, or How to rule a Husband. Written by James Peter Fearon.* 8vo. 2s. Barker. 1805.

Arrant nonsense, for which the author has the conscience to ask two shillings!

ART. 19.—*Too Many Cooks, a Musical Farce, in Two Acts, as performed at the Theatre Royal, Covent Garden. By James Kenney, Author of Raising the Wind, and Matrimony.* 8vo. 1s. 6d. Longman. 1805.

Since Mr. Kenney has prostituted those talents of which, from his first production, we augured favourably, in the service of music-masters and fiddlers, and become in fact their journeyman, we consign him, and his farce, and his overture, and his new music, &c. to the amateur concerts, and the 'Ambubajarum collegia.'

LAW.

ART. 20.—*The Reading upon the Statute of Uses of Francis Bacon afterwards Lord High Chancellor, &c. A New Edition, with Notes and Explanations. By William Henry Rowe, Esq.* 8vo. Brooke *and* Clarke. 1804.

Considered merely as a new edition of Lord Bacon's 'Reading,' this publication, from the very few corrections it contains, is altogether unnecessary. Its merit, if any, must rest upon the editor's notes and explanations, which occupy above three-fourths of the work; and which, we conceive, are more calculated to excite the attention of a few gentlemen of the profession who are fond of legal controversy upon abstruse points, than to afford the student satisfactory and useful information. Every laborious attempt, however, to throw any additional light on one of the most difficult and important branches of the law, deserves some commendation. The Notes 80, 106, 113, 114, 125, and 130, are probably the editor's favourites, and contain some arguments on controverted points not unworthy of attention.

POETRY.

ART. 21.—*Billesdon Coplow. Editio altera, emendatior et correctior; cum Notis non Variorum.* 4to. 1*s*. Cadell. 1804.

This is a description in verse of a fox-chase in Liecestershire in the year 1800. If the author has spent the last four years in composing it, he has wasted his time most miserably. He may cut a very good figure in Meynel's Hunt, but mounted on Pegasus he cuts a very sorry one. In his numerous notes, many expressions explanatory of the Meltonian cant terms, horses, riders, &c. are put in Italics; this sometimes led us to suppose that the writer intended to be ironical. It was once asked of a bad reader, 'Do you read, or do you sing? If you sing, you sing very ill.' So we may say to this poetaster, 'Are you serious, or do you joke? If you joke, you joke very ill.'

ART. 22.—*Gayton Wake, or Mary Dod and her List of Merits. A Poem, in Four Parts. By Richard Llwyd, Author of Beaumaris Bay.* 8vo. 2*s*. Williams. 1805.

The chief merits of Mary Dod consist in her being very fat: the author's merits are of the same description; *pingue habet ingenium.*

ART. 23.—*Moses viewing the Promised Land, a Seatonian Prize Poem. By the Rev. Charles Hoyle, M. A. of Trinity College, Cambridge.* 4to. 1*s*. Cadell. 1804.

The annual Seatonian prize has now been established more than half a century, and very small indeed is the number of prize-poems that have risen above mediocrity. If we say of the present produc-

tion that it reaches that character, we may perhaps incur the charge of partiality.

The subject is rich and copious, and does credit to the vice-chancellor who proposed it. The plan of Mr. Hoyle's poem also is judicious. He introduces Moses ascending Mount Pisgah, from whence he was never to return, with that calm serenity, that confidence in Divine Providence, which are the certain consequences of a life dedicated to the service of the Supreme Being. Full of faith and hope, the son of Amram addresses a prayer to heaven, and examines with complacency and delight the scenes which expanded themselves beneath his feet; 'the land flowing with milk and honey,' the future possessions of the favourites of heaven. While thus engaged, he is 'called to communion' by the voice of invisible Omnipotence; who explains to him, in almost the same prophetic words that were used by Jacob on his death-bed, the respective characteristics of the twelve tribes of Israel, the countries they were to occupy, &c. The Deity then proceeds to unfold the most splendid and interesting events of the Jewish history: the siege of Jericho; the exploits of Joshua, of Gideon, of Jerubbaal, and of David; the power, wealth, magnificence, of Solomon; and concludes with an allusion to the birth of our Saviour. Moses listens in extatic trance: as the closing sounds die away upon his ear, the shades of death come over him, and he resigns his soul into the hands of his Creator. The archangel Michael descends from heaven, attended by cherubim, (we are sorry for this descent; it is a copy which makes us remember with regret its magnificent original,) who carry away the corpse to sepulture; and the requiem of the prophet, with which the poem closes, is 'sung by ætherial harps and ætherial hymns.'—We observe, by the way, that to make *harps sing* is, at least, a bold and harsh figure; but to make *hymns sing* is, we apprehend, quite indefensible.

Such are the materials, which might be worked up to a high degree of interest: but they should be clothed in splendid diction; they should be adorned with nervous and harmonious versification; the style, the ornaments, the whole poetic apparatus, should be worthy of the grandeur of the subject. We perused the poem before us with great attention: but no warmth was excited in our breasts; not one of those lively and tumultuous sensations which are the truest and only test of real poetic merit, which scarcely allow the judgment time to operate, and compel us to exclaim, 'This is a poet!'

To dissect this work, and criticise it line by line, or sentence by sentence, would be an unpleasing task, as we should seldom find occasion to praise. For the justification of our censure (if, indeed, negation of praise may fairly be deemed censure), we refer our readers indiscriminately to any page of the poem: and will content ourselves with selecting a passage which is not inferior to any part; the *last line* of it is *very good.*

'Last, Judah dwells from Ekron to the verge
Of Edom, and from yon asphaltic lake
Westward to th' ocean stream: from age to age
He gathers strength, and from the Jebusite

A mountain wins, whereon the sacred domes
Of fair Jerusalem shall glorious rise
In sanctitude august; within whose courts
The long array of Levi's hallow'd sons
Adoring bends, while Aaron's priestly line
O'er worship and o'er sacrifice preside.
So royal Judah, in dilated might,
Superior stands; and, giant-like, bestrides
The prostrate Philistine; or, couching, lies
In lion-slumber, 'neath the vineyards' shade,
Mid lowing herds, beside the murm'ring stream:
And who shall wake him from his dread repose?' P. 9.

MEDICINE.

ART. 24.—*Tentamen Pathologicum Inaugurale, quædam de Sede et Naturâ Febris proponens, &c.* 2s. Murray. 1804.

Inaugural dissertations, which are composed as academical exercises to serve a temporary purpose, seldom come before the tribunal of criticism; and in those which occasionally claim the public attention, we therefore expect to find some novelty or importance of subject, to distinguish them from the common specimens, which are consigned by their authors to oblivion. The novelty of his speculations on the subject of fever, possibly induced Dr. Clutterbuck to deviate from the common practice. He attempts to prove three propositions; two of which, at least, are new: first, that all diseases are, in their origin, local or topical only; secondly, that idiopathic fever has its principal seat in the brain; and thirdly, that the disease of the brain from which all the symptoms of fever originate, is in fact a state of inflammation. 'Annon igitur febris pro specie phrenitidis solùm haberi debet?' (P. 37.) He concludes with suggesting that phrenitis, synocha, typhus, and synochus, together with intermitting and remitting fevers, be arranged, in the order 'phlegmasiæ' of Cullen, as different species of the same genus,—which he would denominate 'encephalitis,' and designate by the following character: 'Dolor capitis, plerumque pulsatilis: sensorii functiones semper turbatæ.' (P. 59.) In support of his opinion the author has adduced a large collection of facts from preceding writers, which he has applied with considerable ingenuity to the points in question. It is a view of the subject, however, with which the various phenomena of fever do not to us appear easily reconcileable; and much attentive investigation, more especially of appearances after death, would be requisite in order to establish the opinion. It may be observed, that Dr. Cullen referred the origin of fever to some change in the condition of the brain, which he terms 'a diminished energy;' to this the cold stage succeeded as a constitutional effect, and became itself the cause of the hot stage and other subsequent symptoms. Whether this diminution of the energy or powers of the brain be the immediate effect of the exciting causes of fever, or depend on an *inflammatory* state which they have induced, appears to us a question which we have not sufficient data to enable us to solve.

ART. 25.—*The Domestic Pharmacopœia, or Complete Medical Guide for Families, &c.* 8vo. 4*s.* Highley. 1805.

This is one of the most pernicious, because one of the most ignorant, compilations, that ever were vamped up under the pretence of instructing the publice in domestic medicine. It consists of paragraphs cut out of Buchan, Alston, Boerhaave, Cheyne, Arbuthnot, and other old writers, indiscriminately; which being huddled together,—

> ' Each atom, by some other struck,
> All turns and motions tries;
> Till, in a lump together stuck,
> Behold *a volume* rise!' Swift.

The errors which are thus collected together are numberless.—There is scarcely an important disease of which the compiler has not given two or more different accounts, as if his domestic instructions related to the manufacture of puddings. Thus we find the article ' Consumptions;' which is followed by ' Another,' and ' Another:' and under the different heads, remedies of the most opposite and incongruous nature are recommended. Had the compiler circulated his work among his own connections, we should have conceived that he had adopted a very effectual plan to increase the number of his patients.

NOVELS.

ART. 26.—*Valombrosa, or the Venetian Nun, a Novel.* 3 *Vols.* 12*mo.* 12*s.* Lane *and* Co. 1804.

Amongst the numerous, or, to speak with more propriety, innumerable, imitations of ' the Mysteries of Udolpho,' with which the press has groaned, we must rank the present production. The lofty battlements, the frowning towers, the long arched gate-way, and the draw-bridge, recalled to our memory an old and favourite friend. Admitted within the walls, the quadrangle on a noble piazza, the grand colonnade, the large folding-doors, and the armed knights, still reminded us of the original; and within the castle itself, the domestics Ludovico and Annette claimed our acquaintance and familiarity, under the altered titles of Biondo and Camilla. We should have paused to observe, that the author is sometimes an agreeable and not unsuccessful imitator;—to remark the warmth of his fancy, and the frequent elegance of his language, had not the former too often presented pictures which ought not to be exhibited, and the latter been made the vehicle of ideas the most impure. Here then the imitation ceases: we cannot congratulate this gentleman (for a male performance it must certainly be) on the slightest ambition to imitate that delicacy which is one of the many beauties so profusely scattered over the writings of Mrs. Radcliffe. They who can retain their patience after the anecdote which is related of Agatha, Estella, and *Aquarius*, will most probably lose it when they have reached the minute and circumstantial attack of Francisco, —a pampered, intoxicated, and lustful monk,—upon the beauti-

ful, the friendless, the affrighted Rosilena; but it will, of necessity, be exhausted, when they read that the passion of a profligate and sensual nun (Maddalena) for her beloved Rodolfo, 'was of a kind, which, *if forms had sanctioned it*, would have been dignified with the term—heroic.'

We may perhaps be desired to recollect, that the portrait of Maddalena is drawn, as to its outline, from an existing character, and that the story is not without a moral. This is a very inadequate apology. In the delineation of the portrait, circumstances arise, scenes are displayed, and sentiments occur, the force of which a page of moral cannot correct, and for the effect of which it is no compensation. That author who can dignify the illicit passion of a licentious nun, confessedly faithless to her 'beloved Rodolfo,' 'occupied by a variety of transient attachments,' deserves, *as a moralist*, the marked reprobation of all those with whom wedded love and social happiness are not a forgotten consideration, an empty name. Upon the whole, 'Valombrosa' is a pernicious novel.

MISCELLANIES.

ART. 27.—*A Concise Treatise of Modern Geography, upon a New Plan, with Historical Remarks detached from the scientifical Part of the Work. By B. Downe. Small* 8vo. 1804.

Mr. Downe considers that geography comprises two distinct parts, viz. scientifical and historical, and has therefore separated the one from the other. He divides the four quarters of the world into the countries, empires, kingdoms, &c. which they respectively comprehend: these states are again sub-divided into provinces; and the principal cities, towns, &c. in each province pointed out. The historical part consists of annotations at the bottom of each page, containing remarks upon the different places: pointing out the buildings, manufactories, &c. for which they are famous; the great men they have produced; sieges they have undergone; which cities are the seats of government; and other topical or historical observations. It is compendious, and judiciously arranged; and is well calculated to promote the design of the author, viz. the benefit of youth. Some *grown gentlemen* also might read it without disadvantage: by the help of a strong memory, a good deal of knowledge may be gained from a cursory and occasional glance at this little book, which might at least serve to prevent them from exposing their ignorance in company.

The useful and liberal science of geography does not meet with that attention which it deserves, in the present system of education; and is too little understood in this country.

ART. 28.—*Picture of Worthing; to which is added, an Account of Arundel and Shoreham, with other parts of the surrounding Country. By John Evans, A. M.* 8vo. Arch. 1805.

This little volume will prove an acceptable and useful present to the visitors who honour the place described with their company

during the summer. We are only sorry Mr. Evans should think it necessary to offer fulsome adulation at the shrine of the *charming sonnets* of Mrs. Charlotte Smith.

ART. 29.—*Miscellanies, Antiquarian and Historical. By F. Sayers, M. D.* 8vo. 6s. Cadell. 1805.

However useful these essays may have been in recalling to the author's mind the essence of his reading, we do not think them of sufficient consequence either to engage or deserve the attention of the public. They are chiefly compiled from well-known publications, and seem to have derived little either of novelty or interest from the author's personal inquiries.

The 'sketch of the rise and progress of English poetry' is, indeed, a hasty one. The characteristics of our metrical art at different periods are entirely omitted; and the thirteen pages which it occupies are filled with remarks of too general a nature either to inform the casual reader, or supply the scholar with an accurate outline of our poetic history. The 'hints on English architecture' will be entertaining only to those who have never seen the elaborate essays of Bentham, Grose and Warton; the writer's object being rather the classification, than the architectural history, of our ancient structures. Generally speaking, his observations are trite, and in some cases incorrect. The style of ecclesiastical building between 1300 and 1450 is called the '*ornamented Norman*;' and the celebrated chapel of King's college, Cambridge, is cited as the most finished specimen the period will produce: whereas by far the greater portion of that curious work was not completed till a period even subsequent to 1500, the date which Dr. Sayers assigns for the close of the '*florid* Norman.' In one or two of his remarks, however, we readily participate. They who have already written on the subject, have not been sufficiently connected in their views: it is impossible to blend their observations; and a systematic outline of our architectural history must be obtained from better sources. We agree with Dr. Sayers, that 'a comparative view of the state of architecture in Normandy and England' might throw new light upon this interesting subject.

The 'observations on Saxon literature,' however, are better intitled to the reader's notice. It is a branch of study that has been much neglected. But among the names of those who have added to our Saxon stores during the course of the eighteenth century, Smith has been forgotten, whose edition of Bede's 'Ecclesiastical History' has long been valued as an useful production. In page 90 Dr. Sayers expresses hopes of a more copious and judicious selection of unedited Saxon manuscripts, as likely 'to revive that laudable attention to Saxon philology and compositions which has been too long dormant.' In this we readily coincide. A true estimate of Saxon science has never yet been formed from its existing monuments: the efforts of the Saxon writers were neither so feeble nor so barbarous as we generally imagine; and their literature,

coinciding with the reigning manners, may yet, if duly studied, add a higher finish to the page of the historian. On this subject, or on any other of original inquiry, Dr. Sayers may exert his talents with success: his style is perspicuous, and bears evident marks of good sense; but we think he wastes time that might be better employed, when he prints such essays as the greater part of those before us.

ART. 30.—*A short Essay on the Construction and Advantages of Light Artillery acting with Infantry, &c. By Major John Aldington.* 8vo. 2*s.* Longman. 1804.

Major Aldington seems to have studied the theory of war with considerable attention, and has improved his knowledge by practical experience. He strongly recommends that to every battalion or brigade should be attached a certain number of guns, to be placed in intervals of companies, and constructed upon a plan which he describes at some length; the principal thing to be considered in this construction is strength and lightness, so that they may be able to accompany the infantry over all kinds of grounds, in the quickest movements the service could require, and might also be able to perform all the movements and evolutions in concert with them, without being any impediment or obstruction. This we certainly think a desirable improvement; inasmuch as the French, as major Aldington justly observes, owed their success in the last war against the Austrian and Prussian troops (which were equal to them in numbers, skill, and valour) principally to the powerful assistance derived from a numerous train of transportable artillery. Now it is manifest that the best and only way of succeeding against artillery is to oppose it with a sufficient number of guns, or to close with the enemy as soon as possible. And when undisciplined troops have to contend with regular veterans, what manœuvre is so likely to ensure success, as that of destroying their order by breaking their line?

Another innovation which our author wishes strongly to see adopted, is the furnishing of the third or rear rank with *loaded spears* instead of muskets. These spears to be of a sufficient length to fall three feet, when balanced in the hand, beyond the charged bayonet of the front rank. The shafts to be well *loaded* at the butt: this is indispensable; as otherwise, the greatest weight lying in the point, they might easily be beaten down or parried. We recollect the use of this weapon to have been recommended by that celebrated military character, marshal Saxe; and think that it might be rendered of infinite utility, for it can be but on very few occasions that the *third* rank can make use of the bayonet.

Upon the whole, although we cannot agree with major Aldington throughout,—as, for instance, upon the inutility and impropriety of rifles,—yet we think that he has done well in giving his opinions to the world, and recommend them to the notice of military men.

ART. 31.—*A Treatise on Naval Courts Martial. By John Delafons, one of the senior Pursers in his Majesty's Navy.* 10s. 6d. Steel. 1805.

We earnestly recommend this treatise to all who are interested in its subject. It is extremely comprehensive, and is written with great judgment and perspicuity. The defects in our naval code are pointed out with clearness and delicacy; and when the author recommends the interposition of the legislature to remove those defects, we are pleased with his modesty, and applaud his judgment.

If it be true, as we have heard, that this old and faithful servant of the public is now quite destitute of employment, we hope and trust that this vigorous and useful effort of his old age will not pass unnoticed by those who have the power to reward it.

ART. 32.—*A Father's Gift to his Children: consisting of Original Essays, Tales, Fables, Reflections, &c. By W. Mavor, LL.D. Vicar of Hurley, Berks; and Chaplain to the Earl of Moira.* 2 *Vols.* 8vo. Phillips. 1805.

The zeal and industry of Dr. Mavor are indefatigable: the numerous publications with which he has enriched the library of youth are so well known, that it is necessary only to announce his name, to ensure a speedy sale of whatever productions he may think proper to present to the world.

'A Father's Gift to his Children' deservedly adds to the well-earned fame of this useful writer. These little stories, originally written for the author's own children, both amuse and instruct; yet the language, though in general easy and natural, sometimes borders upon a turgidity not comprehensible by the capacities of those for whose use the work is intended. This is a defect which we have frequently lamented in many of Dr. Mavor's productions: and which, as it is very easy, it is much to be wished that he would endeavour, to avoid. We are of the same opinion with Dr. Mavor: that dry lectures are seldom found to leave any lasting impression; but if the moral you wish to inculcate be conveyed through an interesting story or an incidental reflection, the effect is seldom lost. We therefore make no scruple of recommending this entertaining collection to the juvenile class of readers; convinced that they may hereby be allured to a more ardent cultivation of letters, and the study of the liberal sciences.

ART. 33.—*Les Promenades de Victorine, ou, Morale de l'Enfance.—The Walks of Victorine, or the Morals of Childhood; designed for the Use of Young Ladies, and proper to form their Minds and Hearts. By Mademoiselle Le Noir. 2nd Edition, corrected and improved.* 12mo. 3s. 6d. *bound.* Boosey. 1804.

The pernicious effect of that verbose, affectedly humane, meretricious, *sentimental* morality, which disgraces without exception the whole French literature, cannot be too rigidly guarded against: nor can parents and teachers be sufficiently impressed with the ab-

solute necessity of inculcating *English* morality, and that *only*, in the minds of youth. Children well taught the principles of justice, will practise real humanity as a necessary consequence.

Miss Le Noir's work on infantile morality consists of twenty-four evenings' conversations of a mother with her daughter, who is only six years old. They are chiefly drawn from English authors; and, with the exception of an excessive maternal fondness, and too frequent expressions of pernicious flattery, may be considered as conveying the principles of English morality. We can therefore justly recommend this work as a more safe vehicle to young ladies of a knowledge of the French language, than any foreign one extant. To render it still more useful, many common colloquial phrases, expressions of adulation, and the repetitions of *à dire le vrai*, or *à dire vrai*, should be retrenched; as alike incompatible with good taste, elegance, and true morality.

ART. 34.—*A new Introduction to Reading.* 12*mo.* 2*d. or eleven shillings per hundred.* Gurney. 1804.

We notice this very little book, which consists of one duodecimo sheet, and whose price is twopence, 'since even the smallest fishes find their place in the ocean.'* It was compiled at the request of the Sunday School Union, for the use of those highly laudable establishments the Sunday schools in general. We recommend it to those who have the care of the instruction of children.

ART. 35.—*A Guide to the Tongues, Ancient and Modern; being short and comprehensive Grammars of the English, French, Italian, Spanish, German, Latin, Greek, Hebrew, with the Arabic, Chaldaic, and Syriac Languages, each at one View, and so contrived that a Person of moderate Capacity may be made capable in a few Hours to make out Sentences in any one of them. By George Bayley, Teacher of the Mathematics. Folio.* Kirby. 1804.

Difficiles nugæ!

Brevis esse laboro,
Obscurus fio.

ART. 36.—*Second Report of the Committee for managing the Patriotic Fund, established at Lloyd's Coffee-House, 20th July,* 1803. 8*vo.* 2*s.* Phillips.

Among the many laudable institutions of which this country has so just cause to be proud, none is more deserving of encouragement than the Patriotic Fund. Notwithstanding the calumnies and gross misrepresentations of certain weekly scribblers, who have used every exertion which malevolence or the spirit of faction could dictate, both to undermine the characters of the individuals who compose the committee, and to prejudice the public against

* Gibbon.

the utility of this institution, we are happy to find their attempts baffled, and that the fund is daily increasing. We cannot too ardently recommend this establishment to the patronage of those who are not acquainted with its merits; nor can we contribute more grateful satisfaction to such as have honoured it with their encouragement, than to say that the rewards mentioned in this report to have been already conferred, equally attest the judicious management of the committee, and the meritorious services of the objects who have received the well-earned recompence of their bravery.—Perhaps it may be useful to present our readers with a statement of the funds of this institution:

'Amount of 3 per cent. Cons. Annuities subscribed		£21,200	0 0
'Amount of Subscriptions in Money - -		158,343	5 10
'Interest received from Public Funds, viz.			
From 3 per Cent. Consols - - -	£6804		
3 per Cent. reduced - - -	4500		
Long Annuities - - - -	1700		
		13,004	0 0
		£171,347	5 10
'Vested in Public Securities, viz.			
In 3 per Cent. Consols £130,000 cost	69,366 5		
3 per Cent. reduced 100,000 —	53,612 10		
Long Annuities - 1,800 —	28,275 0		
		151,253	15 0
		£20,093	10 10
*Paid on account of Sums voted in Money, Honorary Rewards, and contingent Expences of the Institution - - - -		14,921	1 6
	Balance	£5,172	9 4
In Subscriptions unpaid but expected	£498 7 0		
In Cash and Bills in hands of Messrs. Boldero, Lushington & Co. Bankers - - - -	4674 2 4		
	£5,172 9 4		

'Signed J. J. Angerstein,
Robert Shedden,
Thomas Reid,
Richard Lee,
John Mayor.'

CORRESPONDENCE.

We were exceedingly flattered by the receipt of a letter from 'A sincere Lover of Truth;' and are only prevented by motives of delicacy from complying with his request, and printing it at length. Whenever the writer of that letter, or any of the society of which he professes himself a member, shall think proper to favour the Critical Review with their assistance, they may be assured that their communications will be gratefully received.

In calling Mr. Elton's Poems *pretty*, we gave the general, and surely no unpleasing, character of those poems; and it was not to be expected that we should select every line or stanza that was worthy of a higher epithet. In saying that they would be admired by the ladies, we certainly recommended them to a very numerous and elegant class of readers; and our self-love is not a little gratified on finding, from the author's well-written and polite, though complaining letter, that they are in fact admired by the best female critic of the present age.

We have great pleasure in complying with the request contained in Mr. Rough's letter. That gentleman desires us to inform our readers, that the four volumes of Wilkes's Letters, published by Longman and Co. which were noticed in our last, 'were purchased of other relatives of Mr. Wilkes, *not* of his surviving daughter, and that neither that daughter (who is his wife) nor himself have one sixpence interest directly or indirectly either in Mr. Almon's or Mr. Longman's publications.'

Being convinced of the philanthropic intentions of Dr. Wood of Newcastle, we would cheerfully have paid immediate attention to his 'Plain Remarks on Fever,' but that pamphlet is not to be procured: Mr. Murray, whom Dr. Wood speaks of as the publisher, knows nothing of it.

Mr. R. of Lincoln's Inn will observe, that one of the books mentioned in his letter is noticed in this present number. Of our predecessor's motives for neglecting his 'Observations on the Rules of Descent' we know nothing; but that book is now of so old a standing, that it will not be consistent with the plan of the present proprietor to review it.

For the same reason, we fear, we must decline noticing Mr. Pye's 'Dictionary of Ancient Geography.'

ERRATA in our last Number.

Page 149, *line* 9 *from bottom*, *for* I *read* It.—P. 154, *line* 13, *for* δεξ ιωταται *read* δεξιωταται.—P. 155, *line* 11, *for* Altho' Hawkesworth *read* Hawkesworth also.—P. 159, *lines* 22 *and* 23, *for* ἄιθερα *and* θανατα *read* ἀιθερα *and* θνατα.—P. 168, *line* 11, *for* indignatia *read* indignatio.—P. 189, *end of line* 18, *the word* part *is omitted.*